

THE
COLLEGE ST MATTHEW

THE TEXT IN THE REVISED VERSION WITH
INTRODUCTION AND COMMENTARY

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*“that you may become sons of your Father
who is in heaven.”*

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PREFACE

This Commentary is meant to take the place of *the Crossbearer*. Like the former work, it has been written with the definite purpose of meeting the needs of non-Christians; and in its main outlines the new book follows the old.

There are, however, several important differences. This volume, it is hoped, will be only the first of a series of Commentaries prepared with special reference to the educated classes of India; and it is published under the joint editorship of those who are to be responsible for the series.

Then *the Crossbearer* was written chiefly for the private student; but care is being taken to make the volumes of this series simple enough to be used in all College classes or even in the upper classes of High Schools.

The Christian Literature Society have received permission to use the Revised Version of the English Bible in this series. That text is therefore printed here and will be used in the other volumes also.

In attempting to read a Gospel with non-Christians who have no knowledge of Christianity, the teacher feels very keenly the need of a good deal of preliminary instruction; yet it is unwise to put off too long the actual reading of the text. An attempt has been made in *the Introduction* to grapple with this difficulty. It is printed partly in large, partly in small, type, the more essential matter being in large type. The idea is that the student may be led rapidly through the large type in one, or at most in two, lessons, and thereafter may at once begin the study of the text. The matter in small type may be taken up piecemeal as the teacher may find it convenient. References are given in the Commentary to the small type wherever they are wanted, but not to the large type.

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CONTRACTIONS

S. = Section of the text of the Gospel.

Ss. = Sections.

n. = Note.

Cf. = Compare.

p. = Page.

pp. = Pages.

For the contractions used for the names of the books of the Old Testament, see p. 3.

INTRODUCTION

The Gospel according to St. Matthew gives an account of the birth, public life, death and resurrection of Jesus Christ, the founder of Christianity.

Jesus belonged to that ancient nation, whose real name was Israel, but who are now usually called the Jews; and He lived His life amongst His own people in Palestine. The time when He lived need not be indicated, as our modern era is reckoned from His birth.

The religion which Jesus preached, and which He established by His death and resurrection, is based upon the religion of His own people. In His life and work the old national religion of Israel was transformed into the universal religion, the religion of man, Christianity. We therefore give here a brief account of this ancient faith.

(1) THE RELIGION OF ISRAEL.

The glory of the people of Israel was their God. They called Him **Jahveh**. He was the one God of the whole earth, Creator of the universe, and Lord of all things; yet He sustained a special relation to Israel: Jahveh was the God of Israel, and Israel was the people of Jahveh. He had chosen them to be His own people; He loved and guided them, warned and chastised them; and their one duty was to love

and obey Him. Since He was recognized to be the one God of the whole earth, to worship any other god or gods was the grossest disloyalty: the religion was thus a strict monotheism, though intimately bound up with the Jewish nation. Since Jahveh was a spiritual being, to attempt to make any image of Him was the summit of folly: idolatry was therefore absolutely forbidden.

The most prominent feature of His character is His righteousness: He is perfectly holy Himself, and from His will have sprung the moral nature and moral ideals of man. In His dealings with Israel He insists above all things on the supremacy of conduct. Worship, meditation, sacrifice, philosophy, are all worthless in His eyes, if divorced from righteousness. "He hath showed thee, O man, what is good, and what Jahveh requires of thee,—to do justice and to love mercy and to walk humbly with thy God."

Israel had come to know Jahveh in the course of their experience as a nation. At every crisis in their history His will was made known to them; and it was in this way they learned what His character was. Either the unmistakable evidence of facts or the clear utterance of a Prophet conveyed His will to the people. These **Prophets**, or spokesmen of Jahveh, are found from the very beginning of the history down to about 400 B.C. in continuous succession, and they form one of the most remarkable series of men the world has ever seen.

In the course of the centuries Jahveh's dealings with His people and their experience of His love and faithfulness were embodied in books, which were known as **the Sacred Scriptures**. Israel gradually came to prize these writings above every other earthly possession. To Jesus they were especially precious. They were His Bible. They now form the Old Testament of the Christian Bible.

We give here the list of these writings as they stand in their original order. There are twenty-four books in all, and they are divided into three great groups :—

			CONTRACTIONS.
I. THE LAW	{	1. Genesis.	Gen.
		2. Exodus.	Ex.
		3. Leviticus.	Lev.
		4. Numbers.	Num.
		5. Deuteronomy.	Deut.
		6. Joshua.	Jos.
		7. Judges.	Judg.
		8. Samuel.	Sam.
		9. Kings.	Kings.
II. THE PROPHETS	{	10. Isaiah.	Is.
		11. Jeremiah.	Jer.
		12. Ezekiel.	Ez.
		13. The Book of the Twelve :—	
		Hosea.	Hos.
		Joel.	Joel.
		Amos.	Am.
		Obadiah.	Ob.
		Jonah.	Jon.
		Micah.	Mic.
		Nahum.	Nah.
		Habakkuk.	Hab.
		Zephaniah.	Zeph.
		Haggai.	Hag.
		Zechariah.	Zech.
		Malachi.	Mal.
		14. Psalms.	Ps.
		15. Proverbs.	Prov.
		16. Job.	Job.
		17. Canticles.	Cant.
		18. Ruth.	Ruth.
		19. Lamentations.	Lam.
		20. Ecclesiastes.	Ecc.
		21. Esther.	Esth.
		22. Daniel.	Dan.
		23. Ezra and Nehemiah.	Ezra. Neh.
		24. Chronicles.	Chron.
III. THE WRITINGS	{		
		THE FIVE ROLLS.	

In the English Bible these books are arranged in a slightly different order.

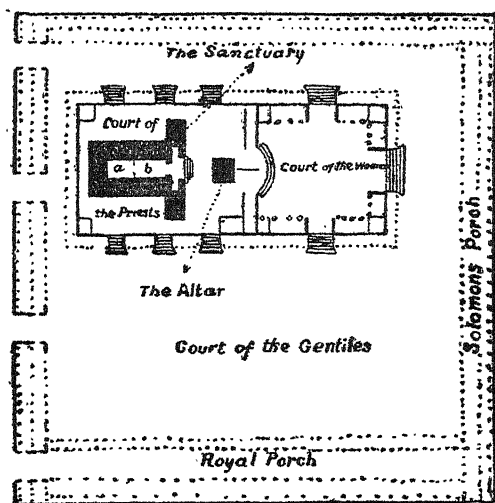
One of the most remarkable and valuable institutions of the people of Israel is **the Sabbath**. The Law commanded them to rest from all labour on the seventh day of the week, on the

ground that that day is the Sabbath of Jahveh. The word Sabbath means *rest*. The Christian rest-day, with all its religious and humanitarian value, has its roots in the Jewish Sabbath.

Jewish worship had two very distinct aspects.

They had only one **Temple**, a splendid edifice, built on Zion, one of the hills of Jerusalem, where a magnificent ritual, attended with innumerable sacrifices, was conducted by the priests. The stern monotheism of the religion found fitting expression in the single Temple.

As it stood in the days of Jesus, it was a most splendid building, of very great size, situated on the summit and slopes of Zion, and so richly gilded and otherwise adorned that it shone from afar like a mountain of gold.



PLAN OF THE TEMPLE

The most important part of this sacred edifice was the Sanctuary. It stood on the summit of the hill and formed the glory and crown

of the whole. It consisted of two chambers, the Holy of Holies (a) and the Holy Place (b). Round it, each at a lower level, stood the several courts, the last and greatest of all being the Court of the Gentiles.

Round this sacred house gathered all the tenderest affections of the nation: to see it, to kiss its stones, to worship in its courts, the people came up from every part of the country three times a year; while myriads of the race, scattered all over the Roman Empire, undertook long toilsome journeys to share these privileges. No other people has shown so tender, so passionate, so stubborn an attachment to a building.

Round this same house circled the most invincible hopes of the nation: to this shrine, they believed, under Messiah's rule, all nations would come; it would be the meeting place of the peoples, the one temple of the whole earth.

The sacrifice of animals formed the chief part of the Temple worship, but there was also the chanting of Psalms by choirs of Priests and Levites, and the burning of incense as an accompaniment to prayer. In the courts the leading Scribes taught their pupils, and discussed difficult points of theology the one with the other. (Luke ii. 46.)

The other half of their worship was of later origin, but was perhaps of greater importance. In every city and village of the land stood a building called **the Synagogue**. Here the people met twice every Sabbath, and also on other occasions, to hear the Sacred Scriptures read in the original **Hebrew** and expounded in their vernacular, **Aramaic**. The service included prayers and a sermon as well.

Usually the Scribes preached the Sermon and led in the various exercises of the Synagogue service, but any Jew might be asked to undertake any of these duties. In this way Jesus, who was not a Scribe, found opportunity to teach and preach in the Synagogues.

The Synagogue served also as a school; so that there was complete provision for elementary education throughout the land. Every boy was sent to school and was taught to read and write.

The Synagogue served also as the local court for the trial of minor offences. Scourging was one of the chief forms of punishment in use. See Ss. 40 and 103, 7.

The Scribes were a body of learned men whose duty it was to study and teach the Law.

Successive generations of Scribes worked at the Law, applying it in detail to every conceivable circumstance of life. There thus grew up

a great body of oral laws and regulations known as **the Tradition of the Elders**. The chief work of the Scribes of the time of Jesus was to receive and hand on this body of traditions; and consequently they were very jealous for its honour. But this multiplication of rules and observances made the keeping of the Law in those days **an intolerable burden**: S. 107; and so much emphasis was thereby laid on the external aspects of religion that the inner realities were frequently forgotten: Ss. 72, 1; 108, 4. The Scribes taught in the Synagogues, in theological schools set up in various parts of the country, and in the Temple courts. A Scribe was usually addressed as "Rabbi," i.e., "my master."

The religious leaders of the time of Christ were sharply divided into two sects, **the Pharisees** and **the Sadducees**. The common people belonged to no sect, but were accustomed to regard the Pharisees with reverence and to look down on the Sadducees as worldly. Scattered about among the common people, however, there were many quiet, pious souls who were nearer the heart of the religion than either of the sects.

The Pharisees were a comparatively small, but very important group of men, whose chief characteristic was, that they endeavoured to keep with absolute accuracy all the commands of the law and all the rules of the Tradition of the Elders. The Scribes were thus the leaders and teachers of the party. They received the name, Pharisees, i.e., "Separatists," because they 'separated' themselves socially from all who did not live up to their standard of strictness. With such "sinners," as they called them, they would not eat, nor even keep company: S. 32. They were so punctilious in all religious observances that the common people looked upon them as saints: S. 15, 1. But, unhappily, their idea of religion seldom went beyond the performance of outward observances, such as sacrifices, prayers, fasts, etc. If the outward act were accurately performed, God was bound, they believed, to give the reward. Consequently the spirit in which a religious act was performed was of no importance. Hence ostentation, pride, covetousness, worldiness, all went unproved. Jesus called them 'hypocrites,' i.e., hollow shams: Ss. 72, 1; 108. The Pharisees were the nationalist party. They clung passionately to the Messianic hope and were most eager to win the freedom which they believed to be their rightful heritage.

The Sadducees were the party of the aristocratic priests. They were above all things characterized by worldliness and religious laxity. They believed in making the best of this life, and they refused to be burdened with the vexatious detail of the teaching of the Scribes. The Resurrection they scouted as an absurd fancy, having no place in true religion: S. 104. They were subservient to their Roman conquerors and were afraid of all nationalist movements.

One cannot but be struck by **the simplicity and sublimity** of the leading principles of Israel's religion,—God all-glorious and all-holy, loving, guiding and chastising His own people,—Israel summoned to be loyal to Him and obedient to His law of righteousness,—polytheism and idolatry prohibited in most absolute fashion, and the weekly day of rest enjoined with similar stringency. On the other hand, **the limitations** of the religion stand out as clear. The people approached Jahveh and sought His favour by means of animal sacrifices in the Temple: their acceptance with Him depended on the shedding of the blood of bulls and goats and the offering of their bodies in various ways. The whole of Jewish life was subject to strict religious rule: only such food as the law allowed could be eaten; there were regular fasts to be observed; and multitudes of rules to be kept, in order to insure ceremonial cleanness. The hope of immortality burnt so dimly in their Scriptures that it was by no means accepted by all sections of the people. Even that which gave their religion its depth and power, the close relation of Jahveh to His people, led to pitiable narrowness on the other side. If Israel be God's chosen people, they argued, all other nations are outside, and are therefore unholy and unclean. So they classed them all together as **Gentiles**.

To eat with Gentiles was impossible; for they used unclean food. Indeed any intercourse with them was dangerous; and the defilerent, thereby incurred had to be removed by a bath, or at least by sprinkling oneself with water.

The Jewish family in the time of Christ had many notable features. Marriage was strictly monogamic, the one serious blot being the facility of divorce: S. 15, 3 and notes. The father was bound to train his children carefully in religion. The child was taught many passages from the Scriptures at home; at the great feasts the leading facts of the history of Israel were recounted by the father; the training of the Synagogue school gave the rudiments of education; and the services of the Synagogue soon acquainted the child with large parts of the Scriptures. Every boy was taught a trade.

The Messianic Hope. The nations of the ancient world had their eyes fixed on the past; Israel alone looked forward.

To Greeks and Romans the Golden Age was in the past; while Jahveh's dealings with Israel had given them the conviction that He was leading them on towards a future infinitely greater than their past.

The unchanging love and unsleeping discipline of Jahveh stood out in such startling contrast with the failure of the people to be faithful to Him and to work out His will, that the noblest spirits of Israel were filled with an invincible faith, that a day would come when Jahveh's love would conquer the heart of His people, and they would at last learn to love righteousness and to live in obedience to Him.

Throughout the whole of their history, with the exception of one brief period, the people of Israel were overshadowed by great powers; usually they were crushed in hard political servitude. Yet, believing themselves to be the chosen people of the one living God, they could never acquiesce in foreign domination. It was not only an indignity both to Jahveh and His people, but an altogether unnatural state of affairs, a condition of things which God permitted only as chastisement for the sins of Israel. It would not last for ever; God would intervene to save His people and to judge their enemies.

Consequently, for many centuries before the time of Jesus we find these two convictions,—the coming of a time of righteousness, and the intervention of Jahveh to set Israel free,—blending in the definite hope and prophecy of a new era. Jahveh's power would be manifested; His people would respond; their enemies would be overthrown; Israel would become great and glorious, and would live in peace, in righteousness and in faithful loyalty to God. The opening of the new age was called the coming of **the Kingdom of God or the Kingdom of Heaven**. It would be ushered in by the appearance of a great Deliverer, who would save

Israel and rule over God's people in power and righteousness. This coming King was usually called **the Messiah**, and hence the whole circle of hopes connected with the new age is called the Messianic Hope. The Messiah in Greek is **the Christ**: both these words mean "anointed."

In the time of Jesus the unsympathetic government of Rome constantly irritated and stung this proud and ancient people; while the belief that the promised Heavenly Kingdom could not be long delayed was everywhere becoming more vivid and intense. But, along with this growing conviction of the near approach of the great crisis, there came a pitiable degradation of its lofty hope. The moral and the religious elements were more and more lost sight of, while the national and political elements seized the foreground. So far had the change gone that the common conception of the Messiah and the coming Kingdom amongst the people was that an invincible military leader, armed with miraculous power, would be sent by Jahveh, to overwhelm the impious tyranny of Rome and to make Israel the greatest imperial power on earth. He would be a mighty King, like their ancient hero David, only far greater, since He would be able to work miracles. Hence the commonest name in those days for the Messiah was "The Son of David": S. 106. He was also called "the King of Israel," or "the King of the Jews," and sometimes "the Son of God."

(2) THE HISTORY OF ISRAEL.

No picture of Israel's religion is complete without an outline of the history of the people; for their faith in Jahveh rested on the deliverances He had wrought for them, the sufferings He had brought on them for their sins, and the words of warning, instruction and consolation He had sent them through the Prophets.

Israel belonged to the Semitic race, the great group of peoples to which the Babylonians, Arabs, Phoenicians and others belonged. The whole people traced their lineage back to **Abraham**, who gave up his father's idolatry and polytheism to worship the one living and true God, and who left his home in Mesopotamia to wander as a stranger in Palestine, because God had promised to give it to his descendants. The son of Abraham was **Isaac**; the son of Isaac was **Jacob**; and to them also the promises were renewed. Jacob bore also the name of **Israel**, which became the name of the people descended from him; while his sons gave their names to the twelve tribes into which they were divided.

One of these twelve sons, **Joseph** by name, was sold as a slave by his brothers, and was taken by his master to Egypt. After some time, however, he received his freedom, and became, under the king, supreme administrator of Egypt. Finally, his father, Jacob, and all the family, removed from Palestine to Egypt, and settled in the district named Goshen. Here their descendants grew to be the people of Israel.

The history of the people down to the time of Jesus falls into two pairs of periods, *Egypt* and *Palestine*, *Babylon* and *Palestine*.

EGYPT.—The family of Jacob increased and became numerous in Egypt; and, fearing lest they should become too powerful for him, the king of Egypt enslaved them. Then Jahveh revealed Himself to one of their number, a man named **Moses**, and stirred him up to become the champion and leader of the crushed people. Moses went to the king of Egypt, and demanded that the people should be allowed to go free; but the king refused. Then, we are told, Jahveh sent upon the land, the people and the king, a series of plagues, the last of which brought the death of the first-born of every family. The Israelites were protected from these plagues. And in commemoration of the fact that the angel of Jahveh passed over their houses, and did not slay the first-born of their families, the annual feast of **the Passover** was instituted. On the very night of the eating of the first Passover, the people under the leadership of Moses left Egypt, marching towards the east. The Red Sea opened, and let them pass through dryshod, while the Egyptians who attempted to follow them were drowned. This march out of Egypt is known as **the Exodus**.

Moses, under the guidance of Jahveh, then led them southwards to Mount Sinai; and there, upon the top of the mountain, God delivered to him **the Law**, which was to control the life of the people. Immediately thereafter Jahveh made a **Covenant** with the people, promising to be their God, and to protect them as His people, while they promised to be faithful to Him and keep His Law. Arrangements were made for worship, the Tabernacle, a large tent, being made to serve as a temple in the wilderness, and Aaron, the brother of Moses, being appointed High Priest. The slaves of Egypt thus became a free people with a religion and a law of their own.

The kernel of this Law is the Ten Commandments, or Decalogue, which we here subjoin:—

THE TEN COMMANDMENTS.

Preface	..	I am Jahveh, thy God, who brought thee out of the land of Egypt, out of the house of bondage.
Polytheism	..	I. Thou shalt have none other gods before Me.
Idolatry	..	II. Thou shalt not make unto thee a graven image.
Perjury	..	III. Thou shalt not take the name of Jahveh thy God in vain.
The Sabbath	..	IV. Remember the Sabbath day, to keep it holy.
Filial Duty	..	V. Honour thy father and thy mother.
Murder	..	✓ VI. Thou shalt not commit murder.
Adultery	..	✓ VII. Thou shalt not commit adultery.
Theft	..	VIII. Thou shalt not steal.
False Witness	..	IX. Thou shalt not bear false witness.
Covetousness	..	X. Thou shalt not covet.

From Sinai they marched to the border of Palestine, but they were not yet ready for its conquest. Not until they had been forty years in the desert did they actually cross the border.

PALESTINE.— Towards the end of the forty years Moses led them into that part of Palestine which lies on the east of Jordan, and conquered the whole of it. He then died on a mountain-top, within sight of Western Palestine, but without having ever trod its soil. **Joshua** became the leader after the death of Moses, led the people across the Jordan, fought many battles with the inhabitants of western Palestine, and finally conquered the greater part of it. He then divided the whole of the conquered territory on both sides of the Jordan among the Twelve Tribes. The nation thus acquired its country.

They had not exterminated the old inhabitants. They settled amongst them, and learned much from them; for the various communities in Palestine had made considerable progress in agriculture, in war and the various useful arts. Unfortunately, however, the Israelites absorbed not only the civilization of the land, but its gross religious ideas and impure rites as well, and they turned away from God to worship idols. But Jahveh, ever faithful to His unfaithful children, sought to teach them their errors by the discipline of suffering, giving them up to fierce enemies from time to time, and sending some one to deliver them, when they repented. The series of men, who, in this age, delivered and ruled Israel from time to time, are known as **the Judges**. The last and greatest of the Judges was the prophet **Samuel**, who selected and anointed the first King of Israel.

The first king was **Saul**. His main duty was to fight the Philistines, a neighbouring tribe, who were the chief enemies of Israel at this time; and he was on the whole successful in the struggle; but, in one of the many great battles fought at that time, he fell with his son and the flower of his army. **David** was the second king. He not only effectually checked the Philistines, but conquered most of the other small powers on the borders of Israel, and built up an empire, which stretched from the Red Sea to the Euphrates. He was ever afterwards the ideal king of Israel, and was celebrated as a warrior, ruler, musician, and above all as a religious poet. His son, **Solomon**, succeeded him. He is very famous for his wisdom: the queen of Sheba travelled from her own country in Arabia to Palestine to hear his wisdom. He built the first Temple of Jahveh in Jerusalem. He reaped the fruits of his father's energy; so his wealth and magnificence were ever afterwards proverbial.

On his death, however, only two out of the twelve tribes remained faithful to his son. The other ten revolted, and chose a king of their own. Consequently for more than two hundred years after this (937-722 B.C.), instead of a united people, two kingdoms, frequently hostile, occupied the land. The southern, named **Judah**, had Jerusalem as its centre, and was ruled by kings descended from David; the northern, named **Israel**, had Samaria as its capital, and was governed during its history by several different families, who in succession seized its throne.

During these two centuries the northern Kingdom enjoyed great material prosperity, but along with swift-rising wealth and culture there came as rapid a fall in the national character: drunkenness, luxury, oppression of the poor, and a fateful passion for worshipping the impure gods of the neighbouring peoples rather than their own holy Jahveh took possession of them. Then came **the Prophets**, sent with a clear direct message from God to His people, condemning them for their wrong-doing, and warning them that He would punish them, if they did not change. Among the early prophets of the northern Kingdom **Elijah** was the greatest. He lived an ascetic life, passing most of his time in the desert. He was a man of such spiritual power that he became to the Jews the typical prophet. He was followed by **Elisha**. **Amos**, the first prophet who wrote down his prophecies, and **Hosea**, a man of fine feeling and deep moral insight, came later; and both prophesied in the most definite way possible that Jahveh would destroy Israel on account of their unfaithfulness.

And so, when the northern kingdom had existed a little more than two centuries, its capital, Samaria, was taken by the Assyrians, and the flower of the people were **carried away** out of their own land, and scattered in the countries to the east of the Tigris (722 B.C.). There they mingled with the inhabitants, and soon lost every trace of their own religion, language and nationality.

Henceforward (722-585 B.C.) Judah stood alone, the sole representative of the people of Jahveh. This southern kingdom was later in developing than the northern, but when her time came, very similar results appeared. Unfaithfulness to Jahveh, idolatry, drunkenness, luxury, oppression, injustice, impurity and avarice, are the charges the prophets bring against the people. At the time when Samaria fell, **Micah** was already at the height of his career in Jerusalem, and **Isaiah**, the greatest of all the prophets, had begun his work. Both of these men prophesied the destruction of Judah. About a century later arose **Jeremiah**, one of the saddest and sublimest figures in history, who for forty years pleaded with his fellow-countrymen to return to their God, warning them that Jerusalem and the Temple would be burned and that they would be carried into captivity, if they did not repent; but all his pleading proved fruitless. It is a very remarkable fact that these prophets not only foretold the destruction of Jerusalem, but also declared that a remnant of the people would be saved and would return to Palestine. Jeremiah even dared to prophesy how long the bondage would last: he said that Judah and the other nations would serve Babylon for seventy years. In their writings also **the Messianic Hope** described above first stands out in all its glory.

Jeremiah's prophecy was only too literally fulfilled. Nebuchadnezzar, King of Babylon, carried away a great many of the people in 597 B.C., and then in 585 B.C. he took Jerusalem, burnt the city and the Temple, and **carried away** the king and all the best of the people to Babylon.

BABYLON.—The seventy years spent in Babylon, known as **the Captivity**, did what the voice of the prophets had failed to do: it whipped the worship of other gods and the use of idols out of them with absolute completeness. To be torn out of their own land, and to be compelled to live as captives in Babylonia, derided and oppressed by their heartless conquerors, was a fearful experience. This at last brought the people to their senses, and led them to turn to Jahveh. In shame and loathing they gave up their idols and began to study the writings of the prophets, whom they and their fathers had despised and persecuted. And God sent them comforters: the prophet **Ezekiel** wrote in Babylonia the book which was destined to have such influence later on in the old land; and, better still, **another**, whose writings have been incorporated with Isaiah's, poured forth matchless songs of consolation and encouragement.

PALESTINE.—In 539 B.C. Babylon fell before Cyrus and the Persians. Soon after, Cyrus gave the Jews, as the captives were now called, permission to return to their own land and rebuild the Temple. A small number seem actually to have gone, but no result followed. In 522 B.C., however, a large company went back to Jerusalem, led by **Zerubbabel**, a prince of the family of David. Stimulated by the exhortations of the prophets **Haggai** and **Zechariah**, the people worked with a will: **the Temple** was rebuilt, and Jerusalem furnished with a wall.

But they were a feeble folk, and lived in much discouragement, as we learn from the Book of Malachi, until new bands of exiles came from Babylonia under **Ezra** and **Nehemiah**. Under these two men the nation was re-organized upon the lines suggested by Ezekiel, the government being vested in the priests, with **the High Priest** as the head, and the life of the people being brought under the strictest rule of the Jewish Law in its fullest and latest form. Synagogues were built all over the land, and the Scribes began to take a prominent part in the religious life of the people. This newly organized state was very small, and was, of course, tributary to Persia as long as that empire lasted.

The Greek Period. The conquest of Persia by Alexander the Great meant for the Jews merely a change of masters (333 B.C.): the Greeks took the place of the Persians.

At this period **the Sanhedrin**, the Supreme Council of the nation, seems to have come into being. It was an aristocratic assembly, and was dominated by the priests, the High Priest being its president. This council, according to Jewish ideas, had all the religious, as well as the legislative, administrative and judicial powers of the state in its hands.

But the chief thing to be realized about the Greek period is the extremely subtle danger which the Jewish religion lay open to from **Hellenism**, i.e., the spirit of Greece. Alexander the Great believed it to be his mission to spread Greek culture throughout the world. With this in view he established numerous Greek cities as centres whence Greek manners, education and religion might spread throughout

the lands. He died young, but his successors continued the work; and, in consequence, the upper and middle classes of Asia Minor, Syria and Egypt were deeply influenced with Greek manners and ideas. Above all in the sphere of religion was the extraordinary pervasiveness of Hellenism shown: Greek gods, Greek temples and Greek worship were found everywhere.

There is a great deal of evidence to show that Jewish civilization felt this movement powerfully: in dress, manners, coinage, architecture, and literature itself, the influence of Hellenism is abundantly evident; but the religion of Israel remained sternly opposed to the polytheism and the idolatry of Greece.

Yet one of the Greek kings of Syria, Antiochus Epiphanes, attempted to complete the Hellenization of Judea by substituting the Greek gods for Jahveh. He set up a pagan altar in the Temple of Jerusalem, had sacrifice offered upon it to Zeus, destroyed all copies of the Scriptures that could be found, and murdered those who resisted him (168 B.C.).

Many Jews yielded, but not all: the heart of Israel was still true to Jahveh. Under the priestly family of **the Maccabees** a fierce rebellion arose, which speedily swept the Syrian armies out of Judea, and secured religious freedom for the people of Jahveh (165 B.C.) The religion of Israel thus once more proved its unique spirit and power: it was the only eastern faith that successfully combated Hellenism.

The state was re-organized under the rule of a Maccabee prince-priest, and considerable national independence was maintained, although there was usually some recognition of the supremacy of the Greek King at Antioch. Under the Maccabees the bounds of the state were gradually extended, until it once more included the whole of Palestine.

It was during this period that the two great religious sects, **the Pharisees** and **the Sadducees** appeared. The Scribes continued to wield great influence, and did much to give the religion the hard, legal, external character, which was its curse in the time of Jesus.

In 63 B.C. Pompey entered Jerusalem, and thereafter the Jewish state was subject to Rome. Great consideration was shown by the central Roman Government for the religious susceptibilities of the Jews; they were exempted altogether from military service; the Temple worship was not interfered with in any respect; and in many details Roman practice was modified to avoid collision with the Jewish law as understood in those days.

The Romans followed their usual policy with newly conquered races in seeking to govern the Jews through native princes. For some time the Maccabees retained the crown, but finally a family of Idumean adventurers pushed them aside, and stepped into their place. The head of this new dynasty, **Herod the Great**, proved a capable but cruel monarch (40—4 B.C.) He died shortly after the birth of Jesus, leaving his Kingdom to be divided among three of his sons. But ten years

later one of the three was deposed (A.D. 6), and his dominions, namely, Judæa and Samaria, became **the Roman Province of Judæa**, ruled by an Imperial Governor, bearing the title of Procurator. This was the political condition of Palestine throughout the public life of Jesus (A.D. 26—29). Finally, in A.D. 44 the other portions of the country were merged in the Roman province, and the whole land came under direct Roman rule.

The Procurators who ruled Palestine between A.D. 44 and 66 could hardly have produced worse results, if they had deliberately set themselves to drive the Jews to desperation. The Emperors themselves, with the exception of the madman, Caligula, were most considerate in their treatment of this proud and peculiar people; but the men sent out to do the actual work of governing showed neither the wisdom nor the goodwill of the central government. Most of them were greedy, hard, unscrupulous men; and even the best of them never realized that a people like the Jews require to be ruled with great consideration for their prejudices and peculiarities.

Yet the catastrophe was unavoidable even apart from their wickedness. Had the people accepted Jesus, there would have been no insane war with Rome; for He had taught His disciples that it was quite possible to be members of the Kingdom of Heaven while acknowledging to the full the Roman Empire: S. 108. But to the mass of Jews Jesus was a false Messiah and His teaching was heresy. As time went on, interest in spiritual things steadily waned, and the fierce religious passions of the people gathered ever more exclusively round the long-looked-for Kingdom. It was only through **this Hope**, the hope that God would speedily overthrow their enemies and exalt them to universal dominion, that they had hitherto borne the yoke of Rome. But patience began to give out; fanatical passion burned ever more fiercely; an explosion could not be long delayed.

At last in the month of May, A.D. 66, in consequence of one of the insane acts of the last of the Procurators, a wild rebellion blazed out in Jerusalem, and soon spread throughout the land. By the month of November the Roman army had been defeated, and the whole country made free.

The Great War with Rome.

But such a small people could not permanently defy the might of Rome. In the campaign of A.D. 67, Vespasian, to whom the task of subjugation had been committed, recovered the whole of northern Palestine; and by June A.D. 68 practically the whole country, except Jerusalem, was in his hands. Defeat further infuriated the wilder sections of the people, and, in consequence, Jerusalem was torn with faction fights and ravaged with atrocities, which find their only parallel in the Reign of Terror during the French Revolution.

About this time **the Christians** of Jerusalem, in accordance with the advice of their Master (S. 113), left the doomed city, and went to Pella.

The death of the Emperor Nero (June A.D. 68), and the civil strife which followed, checked Vespasian in his preparations for the siege

of the capital, and gave the Jews a respite of nearly two years. But in the spring of A.D. 70, Galba and Vitellius having been elevated to the imperial throne and murdered in succession, and Vespasian himself having become Emperor, his son Titus set about **the Siege of Jerusalem** with great energy. The fighting was fierce, bloody, and obstinate in the extreme; for the Jews believed up to the last moment that God would intervene to crush the Romans, and to set up His Kingdom. The Roman soldiers took the city by storm, but only piecemeal, and in the course of five months; for the several walls, the lower city, the Temple, and the upper city, had all to be separately taken by assault. The slaughter, the misery and the ruin were unparalleled. The whole city, including the glorious Temple, was burned down, and every wall that withstood the fire was levelled with the ground. All the inhabitants who survived the siege were either put to death or sold as slaves. According to Josephus, the Jewish historian, 97,000 Jews were enslaved during the war, and 11,00,000 perished in the siege and capture of the city.

How tragically were **the Words of Jesus** fulfilled! He warned the Jews that, on account of their rejection of the Prophets and of Himself, their city would be burned with fire (Ss. 102 and 108, 7), and the Temple utterly destroyed (S. 110).

The Romans deliberately aimed at crushing out **the National Life** of the Jews. Not only was their sacred city razed to the ground; the Sanhedrin, their ancient national Council, was put down; they were forbidden to rebuild the Temple, so that the sacrificial worship ceased absolutely; while, in bitterest satire, they were compelled to pay to the temple of Jupiter Capitolinus in Rome that tax which hitherto every male Jew had paid annually for the support of the Temple of Jahveh in Jerusalem (S. 83).

The destruction of Israel as a nation was a direct result of the rejection of Jesus. Had the bulk of the people become Christians, they might have had to endure such persecution as Christians in all parts of the Empire had to suffer, but there would have been no suicidal war with Rome. It was the fatal mistake of identifying the Kingdom of God with a worldly empire that drew the nation to ruin.

(3) ROMAN RULE IN PALESTINE IN THE TIME OF JESUS.

Herod the Great proved really a strong and capable king. He protected the country from brigands and from Arab incursions, and spent money freely for the good of the people. Among other public works, he rebuilt the Temple on a much enlarged scale, and with greatly increased magnificence. Yet he governed with great harshness throughout his reign, and during the last ten years treated both his

subjects and his own family most cruelly. He murdered his own favourite wife Mariamne, three of his own sons and many of his nearest relatives. The massacre of the innocents of Bethlehem (S. 4) was only one of a series of inhuman crimes that stained the last years of his life. It was towards the close of his reign that Jesus was born: S. 3. At his death the kingdom was divided among three of his sons, Archelaus becoming Ethnarch of Judaea and Samaria, Herod Antipas Tetrarch of Galilee and Peraea (S. 68), and Philip Tetrarch of Trachonitis and Ituraea. This was the state of affairs when Joseph and Mary returned to Palestine from Egypt with the child Jesus: S. 5. But Archelaus proved unfit to rule, and was deposed (A.D. 6); and Judaea and Samaria, which he had ruled, came under direct Roman rule. Caesarea was the seat of the Government, and the Procurator rarely visited Jerusalem, except at the great feasts. He held office at the pleasure of the Emperor, sometimes for a short time, sometimes for ten years.

Nazareth being in Galilee, Jesus grew up under the rule of Herod Antipas.

When John the Baptist began to preach, the Governor of Judaea was a man named **Pontius Pilatus**. From this time onward, throughout the public life of Jesus, he remained Governor of Judaea, and Herod Antipas and his brother Philip ruled each his own district.

Under the Romans **the Sanhedrin** continued to exist, but it was little more than the Supreme Court of Judaea, legislative and administrative authority being almost exclusively retained by the Romans. It had, however, supreme jurisdiction in all civil and criminal cases, with the limitation that it could not condemn a man to death: only the Roman Governor could do that. The Sanhedrin consisted of the Elders and Chief Priests and Scribes, but sometimes only two of the three elements are mentioned, e.g., "the Chief Priests and Scribes" (S. 93), "the Scribes and the Elders" (S. 180), "the Chief Priests and Elders" (Ss. 122, 129, 132). In Ss. 15, 2 and 180 it is called "the Council."

With the Romans came Roman taxation. There was first **the Tribute**, consisting of a land tax and a poll tax, the latter levied on all the inhabitants, women as well as men. To Jews, who believed that, as the

people of Jahveh, they ought not to pay tribute, but rather rule the whole world, this was a most galling thing. A large number of the people were really doubtful whether it was right to pay (S. 103); and **the Zealots**, who were the extremists of the Pharisaic party, broke out in armed insurrection over and over again rather than pay the hated impost. One of their number became a disciple of Jesus, and learned a new and better zeal: S. 38.

Since the Tribute was collected directly by imperial officers, its collection was probably not accompanied by serious injustice or harshness, although it may have been oppressive in amount. But **the Customs** (called "toll" in the New Testament), i.e., the duties imposed in a town or district on articles imported or exported, were not collected directly, but were farmed out. A man would lease the right of collecting the customs of a town or district from the Government for a fixed annual sum, and then would make as much more out of them as possible. Those who farmed taxes in this way were called *publicani* by the Romans: hence the English word **Publicans** in the New Testament means Customs Officers. This method of levying taxes led to great cruelty and injustice in Palestine, as it does always and everywhere; and in consequence all Publicans were hated, despised, and treated as "sinners."

(4) THE BIBLE.

The Bible consists of two parts, the Old and the New Testaments. The Old Testament is, as we saw above, the Sacred Scriptures of the Jews. These books form a most varied library,—history, law, prophecy, philosophy and hymns, written by many different authors at different dates. The New Testament is a collection of twenty-seven books in the Greek language, all written by Christians after the time of Jesus.

The first four books of the New Testament are called **Gospels**. Each of these is a narrative of the public life, death and resurrection of Jesus. Two of them, Matthew and Luke, give, in addition, brief accounts of His birth and childhood, but even they give all the rest of the space to the last three years of His life. Mark and John do not deal with the infancy at all, but begin their narrative with the commencement of His public life, when He was about thirty years of age. Thus, these books are not biographies of Jesus, but, as their name indicates, statements of **the**

Gospel, the Good News. This was the phrase which Jesus used to describe His own message: S. 11. He meant that He had come as a bearer of news from God to men, news of the supremest value, news that would gladden the hearts of men. The Gospels bring us this message to-day.

The fifth book of the New Testament, *the Acts of the Apostles*, is a historical work, as the title indicates. All the other treatises are letters, except the last, *the Revelation of John*, which is a prophetic work.

The Christian Bible, containing in this way the Jewish Scriptures as well as the sacred writings which arose within the Christian Church, exhibits on its very face the relation which exists between the ancient religion of Israel and Christianity. The life of Jesus comes between them. He was the centre of development, the point of transformation. Out of the old national religion of Israel, through His life, death and resurrection, there sprang, like a flower from a bud, the final religion for all mankind, Christianity.

Inspiration of The Bible.—From what has been already stated in this Introduction readers will have realized that Christians do not regard their Bible as an eternal utterance, nor as a book written in heaven and sent down to earth. It consists of two distinct collections of writings, the earlier of which took probably a thousand years to form, and the latter covering a period of literary activity of more than half a century. Each of these collections is the record of a great religious movement; and the value and authority of the books arise primarily from the revelation which God gave of Himself, first to His ancient people through the prophets, and then to the world through His beloved Son. The men who wrote the various books clearly wrote under the influence of the divine Spirit, as every reverent reader recognizes; and in that secondary sense also the books are God-given; but their deepest power and their permanent authority come from the revelation of which they are but the record.

(5) THE GOSPEL ACCORDING TO S. MATTHEW.

Date, Author and Characteristics.—We do not know the exact date of this book. Mark's Gospel was written about A.D. 65, and Matthew's some years later, perhaps about A.D. 70.

All the information we have about Matthew is contained in the Gospel itself. He was a Customs Officer under Herod Antipas, and seems to have been employed in the Custom House outside Capernaum on the great road from the coast to Damascus: S. 31.

This Gospel possesses several very distinct characteristics. It was clearly written for Jews; for it starts out with the idea that Jesus is the King of Israel, and it lays great stress on the fulfilment of prophecy. But its most prominent feature is the large amount of space it devotes to the teaching of Jesus.

Analysis.—We give here only the main divisions of the book, as the analysis in the text will enable readers to follow the minor divisions with ease.

- (a) Birth and Childhood of Jesus: Ss. 1—5.
- (b) Jesus Consecrated to the Work of the Kingdom: Ss. 6—8.
- (c) Revelation of the Kingdom: Preaching and Healing: Ss. 9—78.
- (d) Revelation of the Kingdom: The Necessity of the Cross: Ss. 79—95.
- (e) Revelation of the Kingdom: Public Declaration of Messiahship: Ss. 96—121.
- (f) Revelation of the Kingdom: The Cross and the Resurrection: Ss. 122—144.

The English of the Gospel.—The English Bible took form in the Elizabethan age. Even the Revised Version, which appeared last century, is only a revision of the authorized text; and therefore is in Elizabethan English also. The archaic tone of the language helps to give the English version something of the dignity and power of the original texts; and it is well therefore that it should be retained. But for Indian readers a considerable number of the words and expressions create difficulty; and therefore we introduce these paragraphs here.

There are certain grammatical forms that at once strike the reader as strange, e.g., the third person singular of the present tense in *th* as in *doeth, cometh, hath*; the use of *of* for *by*, e.g., *warned of God* (S. 3), *led up of the Spirit* (S. 8); the use of *of* for *from*, *learned of the wise men* (S. 4), *is of the evil one* (S. 15, 4); the use of the second person singular *thou*; the use of *ye* for *you* in the nominative case; the use of *be* for *are*, e.g., *few be they that find it* (S. 21, 1); the reflexive use of the verb *repent, he repented himself* (S. 100); the use of personal pronouns for demonstratives, e.g., *they that persecute* for *those that persecute* (S. 15, 6), *it for that* (S. 26); the use of the auxiliary *be* where we use *have*, e.g., *is come to pass* (S. 2), *were departed* (S. 4), *was entered* (S. 24); the old forms of the indefinite pronouns, *whosoever* for *whoever*, *whatsoever* for *whatever*, *whithersoever* for *wherever*, *all things whatsoever* for *everything that*; the use of *exceeding* as an adverb as well as an adjective. We are accustomed to use *whether* as a conjunction; but it is common in Elizabethan English as an interrogative pronoun, meaning *which of two*.

There are also many words and phrases which strike the ear as strange, and yet can scarcely be misunderstood, e.g., the phrase *come to pass* for *happen*; *forth* for *out*; *cast* for *throw*, or *drive*; *straightway* for

immediately ; *smite* for *strike* ; *lo* for *look* ; *garment* for *a piece of dress* ; *beseech* for *beg* ; *sick of* for *suffering from* ; *meat* for *food* ; *slay* for *kill* ; *which* for *who*.

There are, however, a number of words and phrases which might cause the reader a certain amount of difficulty. The meaning is therefore given in the following table of Archaisms; and in each case the word or phrase is marked in the text with a dagger:—

(6) ARCHAISMS.

After	= In accordance with.	Holden with	= Held by.
All manner	= All kinds.	Howbeit	= However.
Alms	= Charity.	Husbandman	= Farmer, gardener.
An hungry	= Hungry.	In no wise	= By no means.
Anise	= Dill.	Judgement	= Justice.
Arrayed	= Dressed.	List	= Desire.
Athirst	= Thirsty.	Manner	= Kind. [ment.
Aught	= Anything.	Marvel	= Express astonish-
Bowray	= Reveal.	Mete	= Measure.
Borders	= Territory.	Minister	= Serve, wait on.
Buffet	= Strike with the fist.	Minister	= Attendant. [sively.
Charger	= Dish.	Mock	= Jeer at, treat deri-
Cleave	= Cling.	Nay	= No.
Cloak	= Upper garment.	Needs	= Necessarily.
Compass	= Go round.	Palsied	= Paralysed.
Constrain	= Compel.	Palsy	= Paralysis.
Cruse	= Vase, jar. [soning.	Peradventure	= Perchance.
Cummin	= A plant used for sea-	Platter	= Plate.
Damsel	= Maiden.	Plenteous	= Plentiful.
Divers	= Various.	Privily	= Privately.
Entreat	= Treat. [lepsy.	Profess	= Declare.
Epileptic	= Suffering from epi-	Quake	= Shake.
Fan	= Winnowing shovel.	Rail	= Use abusive speech.
Fatlings	= Fat cattle.	Railing	= Abuse.
Flee	= Escape.	Raiment	= Clothing.
Forswear	= Perjure.	Ravening	= Rapacious.
Freely	= Gratis.	Rend	= Tear, split.
From	= Of.	Room	= Place.
Garner	= Barn.	Sackcloth	= Gunny.
Garnish	= Decorate.	Savour	= Flavour.
Hallow	= To hold sacred.	Seed	= Offspring.
Haply	= Perchance.	Sepulchre	= Tomb.
Hereof	= Of this, of it.		
Hew	= Cut.		

Sever	= Separate.	Upbraid	= Reproach.
Several	= Individual.		
Staves	= Clubs, lathis. [ed.	Vessel	= Tub, can.
Straightened	= Confined, hamper-		
Strive	= Quarrel. [belief.	Wallet	= Bag.
Stumble	= Fall into sin or un-	Wax	= Become.
Suffer	= Allow.	Wherefore	= Why.
Tabernacle	= Hut, tent.	Wherewithal	= With what. [two.
Tarry	= Delay. [to ensnare.	Whether	= Which, which of
Tempt	= 1. prove, test. 2. try	Whiles	= While.
Thereof	= Of that, of it.	Wise	= Manner.
Thoroughly	= Thoroughly.	Withered	= Atrophied.
Torments	= Painful maladies.	Without	= Outside.
Travail	= Birth pains.	Wroth	= Wrathful, angry.
Trespass	= Transgression.		
Tribulation	= Distress, affliction.	Yea	= Yes, indeed.
Twain	= Two.		

THE GOSPEL
ACCORDING TO
S. MATTHEW

NOTE.

This text is the Revised Version published in 1881. Words which have nothing corresponding to them in the Greek text, but which are needed to bring out the meaning, are printed in italics.

To enable readers to understand more easily, the text has been broken up into sections, and a running analysis has been inserted. These sections are numbered in heavy type in the outer margin of each page. Many sections are also sub-divided into brief paragraphs, and these are numbered in small type in the outer margin. All references in the Commentary to the text are given according to sections and paragraphs.

The most important quotations from the Old Testament are indicated by being printed in capitals, and the references are added in the outer margin. For the contractions used in these references see page 3.

A dagger (†) following a word or phrase is a sign that it is explained in the table of Archaisms, p. 21.

THE GOSPEL
ACCORDING TO
S. MATTHEW

I. BIRTH AND CHILDHOOD OF JESUS.

The Genealogy of Jesus.

THE book of the generation of Jesus Christ, the son ^(Ch. I.) 1
of David, the son of Abraham.

Abraham begat Isaac; and Isaac begat Jacob; and 2
Jacob begat Judah and his brethren; and Judah begat
Perez and Zerah of Tamar; and Perez begat Hezron;
and Hezron begat Ram; and Ram begat Amminadab;
and Amminadab begat Nahshon; and Nahshon begat
Salmon; and Salmon begat Boaz of Rahab; and Boaz
begat Obed of Ruth; and Obed begat Jesse; and Jesse
begat David the king.

And David begat Solomon of her *that had been the* 3
wife of Uriah; and Solomon begat Rehoboam; and
Rehoboam begat Abijah; and Abijah begat Asa; and Asa
begat Jehoshaphat; and Jehoshaphat begat Joram; and
Joram begat Uzziah; and Uzziah begat Jotham; and
Jotham begat Ahaz; and Ahaz begat Hezekiah; and
Hezekiah begat Manasseh; and Manasseh begat Amon;
and Amon begat Josiah; and Josiah begat Jechoniah
and his brethren, at the time of the carrying away to
Babylon.

And after the carrying away to Babylon, Jechoniah 4
begat Shealtiel; and Shealtiel begat Zerubbabel; and
Zerubbabel begat Abiud; and Abiud begat Eliakim; and
Eliakim begat Azor; and Azor begat Sadoc; and Sadoc
begat Achim; and Achim begat Eliud; and Eliud begat
Eleazar; and Eleazar begat Matthan; and Matthan
begat Jacob; and Jacob begat Joseph the husband of
Mary, of whom was born Jesus, who is called Christ.

- 5 So all the generations from Abraham unto David are fourteen generations; and from David unto the carrying away to Babylon fourteen generations; and from the carrying away to Babylon unto the Christ fourteen generations.

The Birth of Jesus.

- 2 Now the birth of Jesus Christ was on this wise†: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the Holy Ghost. And Joseph her husband, being a righteous man, and not willing to make her a public example, was minded to put her away privily†. But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son; and thou shalt call his name JESUS; for it is he that shall save his people from their sins. Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying,

Is. 7, 14. BEHOLD, THE VIRGIN SHALL BE WITH CHILD, AND SHALL
BRING FORTH A SON,
AND THEY SHALL CALL HIS NAME IMMANUEL;

which is, being interpreted, God with us. And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took unto him his wife; and knew her not till she had brought forth a son: and he called his name JESUS.

Wise Men Seek for Jesus.

(CH. II.)

- 3 Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, wise men from the east came to Jerusalem, saying, Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him. And when Herod the king heard it, he was troubled, and all Jerusalem with him. And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ

should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet,

AND THOU BETHLEHEM, LAND OF JUDAH,
ART IN NO WISE † LEAST AMONG THE PRINCES OF JUDAH:
FOR OUT OF THEE SHALL COME FORTH A GOVERNOR,
WHICH SHALL BE SHEPHERD OF MY PEOPLE ISRAEL.

Mic. 5. 1.

Then Herod privily† called the wise men, and learned of them carefully what time the star appeared. And he sent them to Bethlehem, and said, Go and search out carefully concerning the young child; and when ye have found *him*, bring me word, that I also may come and worship him. And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. And when they saw the star, they rejoiced with exceeding great joy. And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh. And being warned of †*God* in a dream that they should not return to Herod, they departed into their own country another way.

Herod Seeks to Murder Jesus.

Now when they were departed, behold, an angel of 4 the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him. And he arose and took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying, OUT OF EGYPT DID I CALL MY SON. Then Herod, when Hos. 11, 1. he saw that he was mocked† of the wise men, was exceeding wroth†, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders† thereof, from two years old and under, according to the time which he had carefully learned of the

wise men. Then was fulfilled that which was spoken by Jeremiah the prophet, saying,

Jér. 31, 15. A VOICE WAS HEARD IN RAMAH,
WEeping AND GREAT MOURNING,
RACHEL WEEPING FOR HER CHILDREN;
AND SHE WOULD NOT BE COMFORTED, BECAUSE THEY
ARE NOT.

Nazareth the Home of Jesus.

5 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise and take the young child and his mother, and go into the land of Israel: for they are dead that sought the young child's life. And he arose and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus was reigning over Judæa in the room† of his father Herod, he was afraid to go thither; and being warned of God in a dream, he withdrew into the parts of Galilee, and came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, that he should be called a Nazarene.

II. JESUS-CONSECRATED TO THE KINGDOM.

John the Baptist the Herald of Jesus.

(CH. III.)

6 And in those days cometh John the Baptist, preaching in the wilderness of Judæa, saying, Repent ye; for the kingdom of heaven is at hand. For this is he that was spoken of by Isaiah the prophet, saying,

Is. 40, 3. THE VOICE OF ONE CRYING IN THE WILDERNESS,
MAKE YE READY THE WAY OF THE LORD,
MAKE HIS PATHS STRAIGHT.

Now John himself had his raiment† of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey. Then went out unto him Jerusalem, and all Judæa, and all the region round about Jordan; and they were baptized of him in the river Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees coming to his

baptism, he said unto them, Ye offspring of vipers, who warned you to flee from the wrath to come? Bring forth therefore fruit worthy of repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And even now is the axe laid unto the root of the trees: every tree therefore that bringeth not forth good fruit is hewn^d down, and cast into the fire. I indeed baptize you with water unto repentance: but HE THAT COMETH after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and *with* fire: whose fan^t is in his hand, and he will thoroughly^d cleanse his threshing-floor; and he will gather his wheat into the garner^t, but the chaff he will burn up with unquenchable fire. Ps. 118, 26.

Jesus Baptized with Water and the Spirit.

Then cometh Jesus from Galilee to the Jordan unto **7** John, to be baptized of him. But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? But Jesus answering said unto him, Suffer^t it now: for thus it becometh us to fulfil all righteousness. Then he suffereth^d him. And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased.

Jesus Resists the Temptations of the Devil.

Then was Jesus led up of the Spirit into the wilderness **8** to be tempted of the devil. And when he had fasted forty days and forty nights, he afterward hungered. And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread. But he answered and said, It is written, MAN (CH. IV.)
8
Make
Bread for
Thyself SHALL NOT LIVE BY BREAD ALONE, BUT BY EVERY WORD Deut. 8, 3. THAT PROCEEDETH OUT OF THE MOUTH OF GOD.

2 Then the devil taketh him into the holy city; and
 Become ^a he set him on the pinnacle of the temple, and saith
 Wonder- unto him, If thou art the Son of God, cast thyself
 worker down: for it is written,

Ps. 91, HE SHALL GIVE HIS ANGELS CHARGE CONCERNING THEE:
 11-12. AND ON THEIR HANDS THEY SHALL BEAR THEE UP,
 LEST HAPLY† THOU DASH THY FOOT AGAINST A STONE.

Deut. 6, 16. Jesus said unto him, Again it is written, THOU SHALT
 NOT TEMPT† THE LORD THY GOD.

3 Again, the devil taketh him unto an exceeding high
 Rule the Whole World mountain, and sheweth him all the kingdoms of the
 world, and the glory of them; and he said unto him,
 All these things will I give thee, if thou wilt fall
 down and worship me. Then saith Jesus unto him,
 Deut. 6, 13. Get thee hence, Satan: for it is written, THOU SHALT
 WORSHIP THE LORD THY GOD, AND HIM ONLY SHALT THOU
 SERVE.

4 Then the devil leaveth him; and behold, angels came
 and ministered† unto him.

III. REVELATION OF THE KINGDOM: PREACHING AND HEALING.

Jesus Begins to Preach about the Kingdom.

9 Now when he heard that John was delivered up,
 he withdrew into Galilee; and leaving Nazareth, he
 came and dwelt in Capernaum, which is by the sea,
 in the borders† of Zebulun and Naphtali: that it
 might be fulfilled which was spoken by Isaiah the
 prophet, saying,

Is. 9, 1-2. THE LAND OF ZEBULUN AND THE LAND OF NAPHTALI,
 TOWARD THE SEA, BEYOND JORDAN,
 GALILEE OF THE GENTILES,
 THE PEOPLE WHICH SAT IN DARKNESS
 SAW A GREAT LIGHT,
 AND TO THEM WHICH SAT IN THE REGION AND SHADOW
 OF DEATH,
 TO THEM DID LIGHT SPRING UP.

From that time began Jesus to preach, and to say,
 Repent ye; for the kingdom of heaven is at hand.

He Summons Four Fishermen to Follow Him.

And walking by the sea of Galilee, he saw two 10
 brethren, Simon who is called Peter, and Andrew his
 brother, casting a net into the sea; for they were fishers.
 And he saith unto them, Come ye after me, and I
 will make you fishers of men. And they straightway
 left the nets, and followed him. And going on from
 thence he saw other two brethren, James the son of
 Zebedee, and John his brother, in the boat with Zebedee
 their father, mending their nets; and he called them.
 And they straightway left the boat and their father,
 and followed him.

General Description of His Work.

And Jesus went about in all Galilee, teaching in 11
 their synagogues, and preaching the gospel of the
 kingdom, and healing all manner† of disease and all
 manner† of sickness among the people. And the report
 of him went forth into all Syria: and they brought
 unto him all that were sick, holden with† divers†
 diseases and torments†, possessed with devils, and
 epileptic, and palsied†; and he healed them. And
 there followed him great multitudes from Galilee and
 Decapolis and Jerusalem and Judaea and from beyond
 Jordan.

The Sermon on the Mount.

And seeing the multitudes, he went up into the 12
 mountain: and when he had sat down, his disciples
 came unto him: and he opened his mouth and taught
 them, saying,

(CH. V.)

*The Character of the Citizens of the Kingdom.**(a) The Spectrum of the Character.*

Blessed are the poor in spirit: for theirs is the 13
 kingdom of heaven.

Blessed are they that mourn: for they shall be 2
 comforted.

Blessed are the meek: for they shall inherit the 3
 earth.

- 4 Blessed are they that hunger and thirst after righteousness: for they shall be filled.
- 5 Blessed are the merciful: for they shall obtain mercy.
- 6 Blessed are the pure in heart: for they shall see God.
- 7 Blessed are the peacemakers: for they shall be called sons of God.
- 8 Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when *men* shall reproach you, and persecute you, and say all manner! of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

(b) *The Relation of the Citizens to the World.*

- Salt 14 Ye are the salt of the earth: but if the salt have lost its savour!, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men.
- Sunlight 2 Ye are the light of the world. A city set on a hill cannot be hid. Neither do *men* light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven.

(c) *They Must Go Far Beyond the Old Religion.*

- 15 Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven. For I say unto you, that

except your righteousness shall exceed *the righteousness* In
of the scribes and Pharisees, ye shall in no wise† General
enter into the kingdom of heaven.

Ye have heard that it was said to them of old time, 2
THOU SHALT NOT KILL; and whosoever shall kill shall Ex. 20, 13.
be in danger of the judgement: but I say unto you, In the
that every one who is angry with his brother shall matter of
be in danger of the judgement; and whosoever shall Murder
say to his brother, Raca, shall be in danger of the
council; and whosoever shall say, Thou fool, shall be
in danger of the hell of fire. If therefore thou art
offering thy gift at the altar, and there rememberest
that thy brother hath aught† against thee, leave there
thy gift before the altar, and go thy way, first be
reconciled to thy brother, and then come and offer thy
gift. Agree with thine adversary quickly, while† thou
art with him in the way; lest haply† the adversary
deliver thee to the judge, and the judge deliver thee
to the officer, and thou be cast into prison. Verily
I say unto thee, Thou shalt by no means come out
thence, till thou have paid the last farthing.

Ye have heard that it was said, THOU SHALT NOT 3
COMMIT ADULTERY; but I say unto you, that every Ex. 20, 14.
one that looketh on a woman to lust after her hath of
committed adultery with her already in his heart. And Adultery
if thy right eye causeth thee to stumble, pluck it out,
and cast it from thee: for it is profitable for thee that
one of thy members should perish, and not thy whole
body be cast into hell. And if thy right hand causeth
thee to stumble, cut it off, and cast it from thee:
for it is profitable for thee that one of thy members
should perish, and not thy whole body go into hell.
It was said also, WHOSOEVER SHALL PUT AWAY HIS WIFE Deut. 24, 1.
LET HIM GIVE HER A WRITING OF DIVORCEMENT: but I say
unto you, that every one that putteth away his wife,
saving for the cause of fornication, maketh her an
adulteress: and whosoever shall marry her when she
is put away committeth adultery.

Again, ye have heard that it was said to them of 4
old time, THOU SHALT NOT FORSWEAR † THYSELF, BUT Lev. 19, 12.
SHALT PERFORM UNTO THE LORD THINE OATHS: but I say of
Oaths

unto you, Swear not at all ; neither by the heaven, for it is the throne of God ; nor by the earth, for it is the footstool of his feet ; nor by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, for thou canst not make one hair white or black. But let your speech be, Yea, yea ; Nay, nay : and whatsoever is more than these is of the evil one.

5 Ye have heard that it was said, AN EYE FOR AN EYE, AND A TOOTH FOR A TOOTH : but I say unto you, Resist not him that is evil : but whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloke† also. And whosoever shall compel thee to go one mile, go with him twain†. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

6 Ye have heard that it was said, THOU SHALT LOVE THY NEIGHBOUR, and hate thine enemy : but I say unto you, Love your enemies, and pray for them that persecute you ; that ye may be sons of your Father which is in heaven : for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye ? do not even the publicans the same ? And if ye salute your brethren only, what do ye more *than others* ? do not even the Gentiles the same ? Ye therefore shall be perfect, as your heavenly Father is perfect.

(d) *Their Righteousness Must be Real.*

(CH. VI.)

16 Take heed that ye do not your righteousness before men, to be seen of them : else ye have no reward with your Father which is in heaven.

In
General

2 When therefore thou doest alms†, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth : that thine alms may be in secret : and thy Father which seeth in secret shall recompense thee.

In
Giving
Charity

And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee. And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking. Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye: Our Father which art in heaven, Hallowed† be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil *one*. For if ye forgive men their trespasses†, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

3
In Prayer

The
Lord's
Prayer

Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have received their reward. But thou, when thou fastest, anoint thy head, and wash thy face; that thou be not seen of men to fast, but of thy Father which is in secret: and thy Father, which seeth in secret, shall recompense thee.

4
In
Fasting

(e) *Their Whole Heart Must be Set on the Kingdom.*

Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also.

17
No Love
of Money

The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But

if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness!

3. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

No Worry
about
Food

4. Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? And which of you by being anxious can add one cubit unto his stature?

No Worry
about
Clothes

5. And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

The
Kingdom
First

6. Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

(CH. VII.)

(f) *They Must not Judge the Character of Others.*

- 18 Judge not, that ye be not judged. For with what judgement ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me cast out

the mote out of thine eye; and lo, the beam is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Give not that which is holy unto the dogs, neither cast ² your pearls before the swine, lest haply† they trample ^{Discrimi-} them under their feet, and turn and rend† you. ^{nation} ^{Needed}

(g) *They Must be Men of Prayer.*

Ask, and it shall be given you; seek, and ye shall find; ¹⁹ knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone; or if he shall ask for a fish, will give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

(h) *They Must be Men of Love.*

All things therefore whatsoever ye would that men ²⁰ should do unto you, even so do ye also unto them: for ^{The} this is the law and the prophets. ^{Golden} ^{Rule}

(i) *Closing Exhortations.*

Enter ye in by the narrow gate: for wide is the gate, ²¹ and broad is the way, that leadeth to destruction, and ^{Take the} many be they that enter in thereby. For narrow is the ^{Path I} gate, and straitened† the way, that leadeth unto life, and ^{Indicate} few be they that find it.

Beware of false prophets, which come to you in sheep's ² clothing, but inwardly are ravening † wolves. By their ^{Be Wary} fruits ye shall know them. Do *men* gather grapes of ^{with} thorns, or figs of thistles? Even so every good tree ^{regard to} bringeth forth good fruit; but the corrupt tree bringeth ^{Teachers} forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn † down, and cast into the fire. Therefore by their fruits ye shall know them.

3 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out devils, and by thy name do many mighty works? And then will I profess† unto them, I never knew you: depart from me, ye that work iniquity. Every one therefore which heareth these words of mine, and doeth them, shall be likened unto a wise man, which built his house upon the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof†.

See that
you Do
God's
Will

(j) *Popular Comment on the Teaching of Jesus.*

22 And it came to pass, when Jesus ended these words, the multitudes were astonished at his teaching: for he taught them as one having authority, and not as their scribes.

He Cleanses a Leper with a Touch.

(CH. VIII.)

23 And when he was come down from the mountain, great multitudes followed him. And behold, there came to him a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

Lev. 14,
2-32.

He Heals a Paralytic with a Word.

24 And when he was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth in the house sick of the palsy†, grievously tormented. And he saith unto him, I will come

The Faith
of a
Soldier

and heal him. And the centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but only say the word, and my servant shall be healed. For I also am a man under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. And when Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way; as thou hast believed, so be it done unto thee. And the servant was healed in that hour.

He Heals Fever with a Touch.

And when Jesus was come into Peter's house, he saw his wife's mother lying sick of a fever. And he touched her hand, and the fever left her; and she arose, and ministered † unto him. 25

He Removes Many Sickesses.

And when even was come, they brought unto him many possessed with devils: and he cast out the spirits with a word, and healed all that were sick: that it might be fulfilled which was spoken by Isaiah the prophet, saying, 26

HIMSELF TOOK OUR INFIRMITIES,
AND BARE OUR DISEASES.

Is. 53, 4.

He Deals with Two Disciples.

Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side. And there came a scribe, and said unto him, Master, I will follow thee whithersoever thou goest. And Jesus saith unto him, The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not 27

where to lay his head. And another of the disciples said unto him, Lord, suffer† me first to go and bury my father. But Jesus saith unto him, Follow me ; and leave the dead to bury their own dead.

He Calms a Storm.

- 28 And when he was entered into a boat, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch that the boat was covered with the waves : but he was asleep. And they came to him, and awoke him, saying, Save, Lord ; we perish. And he saith unto them, Why are ye fearful, O ye of little faith ? Then he arose, and rebuked the winds and the sea ; and there was a great calm. And the men marvelled†, saying, What manner† of man is this, that even the winds and the sea obey him ?

He Cures two Fierce Lunatics.

- 29 And when he was come to the other side into the country of the Gadarenes, there met him two possessed with devils, coming forth out of the tombs, exceeding fierce, so that no man could pass by that way. And behold, they cried out, saying, What have we to do with thee, thou Son of God ? art thou come hither to torment us before the time ? Now there was afar off from them a herd of many swine feeding. And the devils besought him, saying, If thou cast us out, send us away into the herd of swine. And he said unto them, Go. And they came out, and went into the swine : and behold, the whole herd rushed down the steep into the sea, and perished in the waters. And they that fed them fled, and went away into the city, and told everything, and what was befallen to them that were possessed with devils. And behold, all the city came out to meet Jesus : and when they saw him, they besought *him* that he would depart from their borders†.

Jesus
Driven
away

He Forgives and Heals a Paralytic.

(CH. IX.)

- 30 And he entered into a boat, and crossed over, and came into his own city. And behold, they brought

to him a man sick of the palsy†, lying on a bed : and Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer ; thy sins are forgiven. And behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts said, Wherefore† think ye evil in your hearts ? For whether† is easier, to say, Thy sins are forgiven ; or to say, Arise, and walk ? But that ye may know that the Son of man hath power on earth to forgive sins (then saith he to the sick of the palsy), Arise, and take up thy bed, and go unto thy house. And he arose, and departed to his house. But when the multitudes saw it, they were afraid, and glorified God, which had given such power unto men.

The
Authority
of the Son
of Man

He calls Matthew, the Customs Officer.

And as Jesus passed by from thence, he saw a man, 31
called Matthew, sitting at the place of toll : and he saith unto him, Follow me. And he arose, and followed him.

A Mission to Social Outcasts.

And it came to pass, as he sat at meat in the house, 32
behold, many publicans and sinners came and sat down with Jesus and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with the publicans and sinners ? But when he heard it, he said, They that are whole have no need of a physician, but they that are sick. But go ye and learn what *this* meaneth, I DESIRE MERCY, AND
NOT SACRIFICE: for I came not to call the righteous, but sinners. Hos. 6, 6..

The
Physician
of Souls

The Question of Fasting.

Then come to him the disciples of John, saying, Why 33
do we and the Pharisees fast oft, but thy disciples fast not ? And Jesus said unto them, Can the sons of the bride-chamber mourn, as long as the bridegroom is with them ? but the days will come, when the bridegroom shall be taken away from them, and then will they fast. And no man putteth a piece of undressed cloth upon an old garment ; for that which should fill it

up taketh from the garment, and a worse rent is made. Neither do men put new wine into old wine-skins : else the skins burst, and the wine is spilled, and the skins perish : but they put new wine into fresh wine-skins, and both are preserved.

Health to the Sick and Life to the Dead.

- 34 While he spake these things unto them, behold, there came a ruler, and worshipped him, saying, My daughter is even now dead : but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so *did* his disciples. And behold, a woman, who had an issue of blood twelve years, came behind him, and touched the border of his garment : for she said within herself, If I do but touch his garment, I shall be made whole. But Jesus turning and seeing her said, Daughter, be of good cheer ; thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus came into the ruler's house, and saw the flute-players, and the crowd making a tumult, he said, Give place : for the damsel ! is not dead, but sleepeth. And they laughed him to scorn. But when the crowd was put forth, he entered in, and took her by the hand ; and the damsel arose. And the fame hereof † went forth into all that land.

Death is
but a
Sleep

Sight to the Blind.

- 35 And as Jesus passed by from thence, two blind men followed him, crying out, and saying, Have mercy on us, thou son of David. And when he was come into the house, the blind men came to him : and Jesus saith unto them, Believe ye that I am able to do this ? They say unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it done unto you. And their eyes were opened. And Jesus strictly charged them, saying, See that no man know it. But they went forth, and spread abroad his fame in all that land.

Speech to the Dumb.

- 36 And as they went forth, behold, there was brought to him a dumb man possessed with a devil. And when the

devil was cast out, the dumb man spake: and the multitudes marvelled, saying, It was never so seen in Israel. But the Pharisees said, By the prince of the devils casteth he out devils.

The Compassion of Jesus.

And Jesus went about all the cities and the villages, 37
teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner † of disease and all manner of sickness. But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. Then saith he unto his disciples, The harvest truly is plenteous†, but the labourers are few. Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest.

He Chooses and Sends out His Apostles.

And he called unto him his twelve disciples, and gave 38
them authority over unclean spirits, to cast them out, and to heal all manner † of disease and all manner of sickness. (CH. X.)

Now the names of the twelve apostles are these: The 2
first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphæus, and Thaddæus; Simon the Cananæan, and Judas Iscariot, who also betrayed him. These twelve Jesus sent forth, and charged them, saying,

He Gives Instructions to His Apostles.

(a) Methods of Work.

Go not into any way of the Gentiles, and enter not 39
into any city of the Samaritans: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out devils: freely † ye received, freely give. Get you no gold, nor silver, nor brass in your purses; no wallet for your

journey, neither two coats, nor shoes, nor staff: for the labourer is worthy of his food. And into whatsoever city or village ye shall enter, search out who in it is worthy; and there abide till ye go forth. And as ye enter into the house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgement, than for that city.

(b) *Behaviour under Persecution.*

- 40 Behold, I send you forth as sheep in the midst of
In General wolves: be ye therefore wise as serpents, and harmless
as doves.
- 2 But beware of men: for they will deliver you up to
Public Trials councils, and in their synagogues they will scourge you;
yea † and before governors and kings shall ye be brought
for my sake, for a testimony to them and to the Gentiles.
But when they deliver you up, be not anxious how or
what ye shall speak: for it shall be given you in that
hour what ye shall speak. (For it is not ye that speak,
but the spirit of your Father that speaketh in you.)
- 3 And brother shall deliver up brother to death, and the
Family Treachery father his child: and children shall rise up against
parents, and cause them to be put to death.
- 4 And ye shall be hated of all men for my name's sake:
General Hatred but he that endureth to the end, the same shall be
saved. But when they persecute you in this city, flee
into the next: for verily I say unto you, Ye shall not
have gone through the cities of Israel, till the Son of
man be come.

(c) *Encouragements to Boldness under Persecution.*

- 41 A disciple is not above his master, nor a servant above
Jesus was Persecuted his lord. It is enough for the disciple that he be as his
master, and the servant as his lord. If they have called
the master of the house Beelzebub, how much more
shall they call them of his household!

Fear them not therefore : for there is nothing covered, ²
 that shall not be revealed ; and hid, that shall not be ^{Speak}
 known. What I tell you in the darkness, speak ye in ^{out the}
 the light : and what ye hear in the ear, proclaim upon ^{Truth}
 the housetops.

And be not afraid of them which kill the body, but are ³
 not able to kill the soul : but rather fear him which is ^{Your}
 able to destroy both soul and body in hell. ^{Souls are}
^{Safe}

Are not two sparrows sold for a farthing ? and not one ⁴
 of them shall fall on the ground without your Father : ^{God will}
 but the very hairs of your head are all numbered. ^{Protect}
 Fear not therefore ; ye are of more value than many ^{You}
 sparrows.

Every one therefore who shall confess me before men, ⁵
 him will I also confess before my Father which is in ^{I will}
 heaven. But whosoever shall deny me before men, him ^{Confess}
 will I also deny before my Father which is in heaven. ^{my Bold}
^{Confes-}
^{sors}

(d) *Faithfulness to Jesus Leads to Family Strife.*

Think not that I came to send peace on the earth : I ⁴²
 came not to send peace, but a sword. For I came to set
 a man at variance against his father, and the daughter
 against her mother, and the daughter-in-law against her
 mother-in-law : and a man's foes *shall be* they of his
 own household.

(e) *All to be Endured for Love of Jesus.*

He that loveth father or mother more than me is not ⁴³
 worthy of me ; and he that loveth son or daughter more
 than me is not worthy of me. And he that doth not
 take his cross and follow after me, is not worthy of me.
 He that findeth his life shall lose it ; and he that loseth
 his life for my sake shall find it.

(f) *Hospitality to the Messengers of Jesus.*

He that receiveth you receiveth me, and he that ⁴⁴
 receiveth me receiveth him that sent me. He that
 receiveth a prophet in the name of a prophet shall re-
 ceive a prophet's reward ; and he that receiveth a
 righteous man in the name of a righteous man shall
 receive a righteous man's reward. And whosoever

shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

(CH. XI.) And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and preach in their cities.

The King and His Herald.

(a) *John the Baptist Doubtful about Jesus.*

45 Now when John heard in the prison the works of the Christ, he sent by his disciples, and said unto him, Ps. 118, 26. Art thou HE THAT COMETH, or look we for another? And Jesus answered and said unto them, Go your way and tell John the things which ye do hear and see : the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them. And blessed is he, whosoever shall find none occasion of stumbling in me.

(b) *The Greatness of John.*

46 And as these went their way, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to behold ? a reed shaken with the wind ? But what went ye out for to see ? a man clothed in soft raiment† ? Behold, they that wear soft raiment are in kings' houses. But wherefore went ye out ? to see a prophet ? Yea†, I say unto you, and much more than a prophet. This is he, of whom it is written,

Mal. 3, 1. BEHOLD, I SEND MY MESSENGER BEFORE THY FACE, WHO SHALL PREPARE THY WAY BEFORE THEE.

Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist : yet he that is but little in the kingdom of heaven is greater than he.

(c) *As Herald of the Kingdom, John is the Elijah of Malachi.*

47 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of

violence take it by force. For all the prophets and the law prophesied until John. And if ye are willing to receive *it*, this is Elijah, which is to come. He that Mal. 4, 5. hath ears to hear, let him hear.

(d) *John and Jesus as Characterized by the Jews.*

But whereunto shall I liken this generation? It is **48** like unto children sitting in the marketplaces, which call unto their fellows, and say, We piped unto you, and ye did not dance; we wailed, and ye did not mourn. For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners! And wisdom is justified by her works.

The Favoured Cities Condemned.

Then began he to upbraid† the cities wherein most **49** of his mighty works were done, because they repented not. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth† and ashes. Howbeit† I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgement, than for you. And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go down unto Hades: for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day. Howbeit I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgement, than for thee.

The Inner Mind of Jesus.

At that season Jesus answered and said, I thank thee, **50** O Father, Lord of heaven and earth, that thou didst The Disciples of Jesus hide these things from the wise and understanding, and didst reveal them unto babes: yea†, Father, for so it was well-pleasing in thy sight.

All things have been delivered unto me of my Father: **2** and no one knoweth the Son, save the Father; neither The Father and the Son doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal *him*.

³ Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

The Meek
and
Lowly
One

Pharisee Hostility: the Day of Rest.

(Ch. XII.)

⁵¹ At that season Jesus went on the sabbath day through the cornfields; and his disciples were an hungred†, and began to pluck ears of corn, and to eat. But the Pharisees, when they saw it, said unto him, Behold, thy disciples do that which it is not lawful to do upon the sabbath. But he said unto them, Have ye not read what David did, when he was an hungred†, and they that were with him; how he entered into the house of God, and did eat the shewbread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests? Or have ye not read in the law, how that on the sabbath day the priests in the temple profane the sabbath, and are guiltless? But I say unto you, that one greater than the temple is here. But if ye had known what this meaneth, I DESIRE MERCY, AND NOT SACRIFICE, ye would not have condemned the guiltless. For the Son of man is lord of the sabbath.

II Sam. 21,
1-6.

Hos. 6, 6.

² And he departed thence, and went into their synagogue: and behold, a man having a withered†, hand. And they asked him, saying, Is it lawful to heal on the sabbath day? that they might accuse him. And he said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbath day. Then saith he to the man, Stretch forth thy hand. And he stretched it forth; and it was restored whole, as the other. But the Pharisees went out, and took counsel against him, how they might destroy him.

A Prophetic Picture of Jesus.

⁵² And Jesus perceiving it withdrew from thence: and many followed him; and he healed them all, and

charged them that they should not make him known :
that it might be fulfilled which was spoken by Isaiah
the prophet, saying,

BEHOLD, MY SERVANT WHOM I HAVE CHOSEN : Is. 42, 1-4.
MY BELOVED IN WHOM MY SOUL IS WELL PLEASED :
I WILL PUT MY SPIRIT UPON HIM,
AND HE SHALL DECLARE JUDGEMENT TO THE GENTILES.
HE SHALL NOT STRIVE †, NOR CRY ALOUD ;
NEITHER SHALL ANY ONE HEAR HIS VOICE IN THE STREETS.
A BRUISED REED SHALL HE NOT BREAK,
AND SMOKING FLAX SHALL HE NOT QUENCH,
TILL HE SEND FORTH JUDGEMENT UNTO VICTORY.
AND IN HIS NAME SHALL THE GENTILES HOPE.

Restoration of Sight and Speech.

Then was brought unto him one possessed with a 53
devil, blind and dumb : and he healed him, insomuch
that the dumb man spake and saw. And all the mul-
titudes were amazed, and said, Is this the son of
David ?

Pharisee Hostility : Charge of Collusion with the Devil.

But when the Pharisees heard it, they said, This 54
man doth not cast out devils, but by Beelzebub the
prince of the devils. And knowing their thoughts he
said unto them, Every kingdom divided against itself
is brought to desolation ; and every city or house
divided against itself shall not stand : and if Satan
casteth out Satan, he is divided against himself ; how
then shall his kingdom stand ? And if I by Beelzebub
cast out devils, by whom do your sons cast them out ?
therefore shall they be your judges. But if I by the
Spirit of God cast out devils, then is the kingdom of
God come upon you.

Or how can one enter into the house of the strong 2
man, and spoil his goods, except he first bind the strong
man ? and then he will spoil his house.

He that is not with me is against me ; and he 3
that gathereth not with me scattereth.

Therefore I say unto you, Every sin and blasphemy 4
shall be forgiven unto men ; but the blasphemy against

the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come. Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt: for the tree is known by its fruit.

- 5 Ye offspring of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things. And I say unto you, that every idle word that men shall speak, they shall give account thereof† in the day of judgement. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Pharisee Hostility : a Sign Demanded.

- 55 Then certain of the Scribes and Pharisees answered him, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign: and there shall no sign be given to it but the sign of Jonah the prophet: for as JONAH WAS THREE DAYS AND THREE NIGHTS IN THE BELLY OF THE WHALE; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall stand up in the judgement with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here. The queen of the south shall rise up in the judgement with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here.
- 2 But the unclean spirit, when he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not. Then he saith, I will return into my house whence I came out; and when he is come, he findeth it empty, swept, and garnished†. Then goeth he, and taketh with himself seven other spirits more evil than himself, and they enter in and dwell there: and the
- Jesus Himself the Sign
- Jon. 2, 1-2.
- Jon. 3, 5.
- 1 Kings, 10, 1.
- Tragic Condition of the Jews

last state of that man becometh worse than the first. Even so shall it be also unto this evil generation.

The Mother of Jesus Seeks to Intervene.

While he was yet speaking to the multitudes, behold, his mother and his brethren stood without, seeking to speak to him. And one said unto him, Behold, thy mother and thy brethren stand without, seeking to speak to thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand towards his disciples, and said, Behold, my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, he is my brother, and sister, and mother. 56

Seven Parables Illustrating the Kingdom.

1. The Results of Preaching.

On that day went Jesus out of the house, and sat by the sea side. And there were gathered unto him great multitudes, so that he entered into a boat, and sat; and all the multitude stood on the beach. And he spake to them many things in parables, saying, Behold, the sower went forth to sow; and as he sowed, some seeds fell by the way side, and the birds came and devoured them: and others fell upon the rocky places, where they had not much earth: and straightway they sprang up, because they had no deepness of earth: and when the sun was risen, they were scorched; and because they had no root, they withered away. And others fell upon the thorns; and the thorns grew up, and choked them: and others fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty. He that hath ears, let him hear. (CH. XIII.)
57
The Sower

Why did Jesus Use Parables?

And the disciples came, and said unto him, Why speakest thou unto them in parables? And he answered and said unto them, Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, 58

and he shall have abundance : but whosoever hath not, from him shall be taken away even that which he hath. Therefore speak I to them in parables ; because seeing they see not, and hearing they hear not, neither do they understand. And unto them is fulfilled the prophecy of Isaiah, which saith,

Is. 6, 9-10. BY HEARING YE SHALL HEAR, AND SHALL IN NO WISE UNDERSTAND ;

AND SEEING YE SHALL SEE, AND SHALL IN NO WISE PERCEIVE :

FOR THIS PEOPLE'S HEART IS WAXED[†] GROSS,

AND THEIR EARS ARE DULL OF HEARING,

AND THEIR EYES THEY HAVE CLOSED ;

LEST HAPLY[†] THEY SHOULD PERCEIVE WITH THEIR EYES,

AND HEAR WITH THEIR EARS,

AND UNDERSTAND WITH THEIR HEART,

AND SHOULD TURN AGAIN,

AND I SHOULD HEAL THEM.

But blessed are your eyes, for they see ; and your ears, for they hear. For verily I say unto you, that many prophets and righteous men desired to see the things which ye see, and saw them not ; and to hear the things which ye hear, and heard them not.

Explanation of "the Sower."

- 59 Hear then ye the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, *then* cometh the evil *one*, and snatcheth away that which hath been sown in his heart. This is he that was sown by the way side. And he that was sown upon the rocky places, this is he that heareth the word, and straightway with joy receiveth it ; yet hath he not root in himself, but endureth for a while ; and when tribulation[†] or persecution ariseth because of the word, straightway he stumbleth. And he that was sown among the thorns, this is he that heareth the word ; and the care of the world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. And he that was sown upon the good ground, this is he that heareth the word, and understandeth it ; who verily

beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.

2. *The Uprising of Evil Men in the Kingdom.*

Another parable set he before them saying, The kingdom of heaven is likened unto a man that sowed good seed in his field : but while men slept, his enemy came and sowed tares also among the wheat, and went away. But when the blade sprang up, and brought forth fruit, then appeared the tares also. And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field ? whence then hath it tares ? And he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou then that we go and gather them up ? But he saith, Nay ; lest haply while ye gather up the tares, ye root up the wheat with them. Let both grow together until the harvest : and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them : but gather the wheat into my barn.

60
The
Tares
of the
Field

3. *The Expansiveness of the Kingdom.*

Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field ; which, indeed, is less than all seeds ; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof †.

61
The
Mustard
Seed

4. *The Pervasiveness of the Kingdom.*

Another parable spake he unto them ; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.

62
The
Leaven

All these things spake Jesus in parables unto the multitudes ; and without a parable spake he nothing unto them : that it might be fulfilled which was spoken by the prophet, saying,

I WILL OPEN MY MOUTH IN PARABLES ;
I WILL UTTER THINGS HIDDEN FROM THE FOUNDATION OF
THE WORLD.

Ps. 78, 2.

Explanation of "the Tares of the Field."

- 63 Then he left the multitudes, and went into the house : and his disciples came unto him, saying, Explain unto us the parable of the tares of the field. And he answered and said, He that soweth the good seed is the Son of man ; and the field is the world ; and the good seed, these are the sons of the kingdom ; and the tares are the sons of the evil *one* ; and the enemy that sowed them is the devil : and the harvest is the end of the world ; and the reapers are angels. As therefore the tares are gathered up and burned with fire ; so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire : there shall be the weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear.

5 and 6. The Pricelessness of the Kingdom.

- 64 The kingdom of heaven is like unto a treasure hidden in the field ; which a man found, and hid ; and in his joy he goeth and selleth all that he hath, and buyeth that field.
- 2 Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls : and having found one pearl of great price, he went and sold all that he had, and bought it.

The
Hidden
Treasure

The
Precious
Pearl

7. The Open Door of the Kingdom.

- 65 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind : which, when it was filled, they drew up on the beach ; and they sat down, and gathered the good into vessels †, but the bad they cast away. So shall it be in the end of the world : the angels shall come forth, and sever † the wicked from among the righteous, and shall cast them into the furnace of fire : there shall be the weeping and gnashing of teeth.

The Drag
Net

The Well-instructed Christian Teacher.

Have ye understood all these things? They say unto him, Yea †. And he said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old. 66

What the People of Nazareth Thought of Jesus.

And it came to pass, when Jesus had finished these parables, he departed thence. And coming into his own country he taught them in their synagogue, inasmuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas? And his sisters, are they not, all with us? Whence then hath this man all these things? And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. And he did not many mighty works there because of their unbelief. 67

What Herod Antipas thought of Him.

At that season Herod the tetrarch heard the report concerning Jesus, and said unto his servants, This is John the Baptist; he is risen from the dead; and therefore do these powers work in him. (CH. XIV.)
68

For Herod had laid hold on John, and bound him, and put him in prison for the sake of Herodias, his brother Philip's wife. For John said unto him, It is not lawful for thee to have her. And when he would have put him to death, he feared the multitude, because they counted him as a prophet. But when Herod's birthday came, the daughter of Herodias danced in the midst, and pleased Herod. Whereupon he promised with an oath to give her whatsoever she should ask. And she, being put forward by her mother, saith, Give me here in a charger † the head of John the Baptist. And the king was grieved; but for the sake of his oaths, and of them which sat at meat with him, he commanded Adultery,
Oaths,
Murder

it to be given : and he sent, and beheaded John in the prison. And his head was brought in a charger, and given to the damsel † : and she brought it to her mother. And his disciples came, and took up the corpse, and buried him ; and they went and told Jesus.

The Hospitality of Jesus.

69 Now when Jesus heard *it*, he withdrew from thence in a boat, to a desert place apart : and when the multitudes heard *thereof* †, they followed him on foot from the cities. And he came forth, and saw a great multitude, and he had compassion on them, and healed their sick.

2 And when even was come, the disciples came to him, saying, The place is desert, and the time is already past ; send the multitudes away, that they may go into the villages, and buy themselves food. But Jesus said unto them, They have no need to go away ; give ye them to eat. And they say unto him, We have here but five loaves, and two fishes. And he said, Bring them hither to me. And he commanded the multitudes to sit down on the grass ; and he took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake and gave the loaves to the disciples, and the disciples to the multitudes. And they did all eat, and were filled : and they took up that which remained over of the broken pieces, twelve baskets full. And they that did eat were about five thousand men, beside women and children.

His Watchful Care over His Disciples.

70 And straightway he constrained † the disciples to enter into the boat, and to go before him unto the other side, till he should send the multitudes away. And after he had sent the multitudes away, he went up into the mountain apart to pray : and when even was come, he was there alone.

2 But the boat was now in the midst of the sea, distressed by the waves ; for the wind was contrary. And in the fourth watch of the night he came unto them, walking upon the sea. And when the disciples

saw him walking on the sea, they were troubled, saying, It is an apparition ; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer ; It is I ; be not afraid. And Peter answered him and said, Lord, If it be thou, bid me come unto thee upon the waters. And he said, Come. And Peter went down from the boat, and walked upon the waters, to come to Jesus. But when he saw the wind, he was afraid ; and beginning to sink, he cried out, saying, Lord, save me. And immediately Jesus stretched forth his hand, and took hold of him, and saith unto him, O thou of little faith, wherefore didst thou doubt ? And when they were gone up into the boat, the wind ceased. And they that were in the boat worshipped him, saying, Of a truth thou art the Son of God.

The Sick Crowd Round Him.

And when they had crossed over, they came to the **71** land, unto Gennesaret. And when the men of that place knew him, they sent into all that region round about, and brought unto him all that were sick ; and they besought him that they might only touch the border of his garment : and as many as touched were made whole.

Divine Law and Human Tradition.

Then there come to Jesus from Jerusalem Pharisees and scribes, saying, Why do thy disciples transgress the tradition of the elders ? for they wash not their hands when they eat bread. And he answered and said unto them, Why do ye also transgress the commandment of God because of your tradition ? For God said, HONOUR THY FATHER AND THY MOTHER : and, HE THAT SPEAKETH EVIL OF FATHER OR MOTHER, LET HIM DIE THE DEATH. But ye say, Whosoever shall say to his father or his mother, That wherewith thou mightest have been profited by me is given to *God* ; he shall not honour his father. And ye have made void the word of God because of your tradition. Ye hypocrites, well did Isaiah prophesy of you saying,

(CH. XV.)

72

Filial
Duty

Ex. 20, 12.
Ex. 21, 17.

- Is. 29, 13. THIS PEOPLE HONoureth ME WITH THEIR LIPS ;
 BUT THEIR HEART IS FAR FROM ME.
 BUT IN VAIN DO THEY WORSHIP ME,
 TEACHING AS THEIR DOCTRINES THE PRECEPTS OF MEN.
- 2 And he called to him the multitude, and said unto them, Hear, and understand : Not that which entereth into the mouth defileth the man ; but that which proceedeth out of the mouth, this defileth the man.
- 3 Then came the disciples, and said unto him, Knowest thou that the Pharisees were offended, when they heard this saying ? But he answered and said, Every plant which my heavenly Father planted not, shall be rooted up. Let them alone : they are blind guides. And if the blind guide the blind, both shall fall into a pit.
- 4 And Peter answered and said unto him, Declare unto us the parable. And he said, Are ye also even yet without understanding ? Perceive ye not, that whatsoever goeth into the mouth passeth into the belly, and is cast out into the draught ? But the things which proceed out of the mouth come forth out of the heart ; and they defile the man. For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings † : these are the things which defile the man : but to eat with unwashen hands defileth not the man.

The Law
of Defile-
ment

The
Seat of
Evil

A Phœnician Woman's Faith.

- 73 And Jesus went out thence, and withdrew into the parts of Tyre and Sidon. And behold, a Canaanitish woman came out from those borders †, and cried, saying, Have mercy on me, O Lord, thou son of David ; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away ; for she crieth after us. But he answered and said, I was not sent but unto the lost sheep of the house of Israel. But she came and worshipped him, saying, Lord, help me. And he answered and said, It is not meet to take the children's bread and cast it to the dogs. But she said, Yea, Lord : for even the dogs eat of the crumbs which fall from their masters' table. Then Jesus

answered and said unto her, O woman, great is thy faith: be it done unto thee even as thou wilt. And her daughter was healed from that hour.

God Glorified through the Works of Jesus.

And Jesus departed thence, and came nigh unto the sea of Galilee; and he went up into the mountain, and sat there. And there came unto him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at his feet; and he healed them: insomuch that the multitude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing: and they glorified the God of Israel. 74

His Compassion for the Hungry.

And Jesus called unto him his disciples, and said, I have compassion on the multitude, because they continue with me now three days and have nothing to eat: and I would not send them away fasting, lest haply they faint in the way. And the disciples say unto him, Whence should we have so many loaves in a desert place, as to fill so great a multitude? And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few small fishes. And he commanded the multitude to sit down on the ground; and he took the seven loaves and the fishes; and he gave thanks and brake, and gave to the disciples, and the disciples to the multitudes. And they did all eat, and were filled: and they took up that which remained over of the broken pieces, seven baskets full. And they that did eat were four thousand men, beside women and children. And he sent away the multitudes, and entered into the boat, and came into the borders of Magadan. 75

The Four
Thousand

The Sects Combine against Jesus.

And the Pharisees and Sadducees came, and tempting him asked him to shew them a sign from heaven. But he answered and said unto them, When it is evening, ye say, *It will be fair weather*: for the heaven

(CH. XVI.)

76

is red. And in the morning, *It will be foul weather to-day*: for the heaven is red and lowring. Ye know how to discern the face of the heaven; but ye cannot *discern* the signs of the times. An evil and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of Jonah. And he left them, and departed.

The Poison of Phariseism and Sadduceism.

- 77 And the disciples came to the other side and forgot to take bread. And Jesus said unto them, Take heed and beware of the leaven of the Pharisees and Sadducees. And they reasoned among themselves, saying, We took no bread. And Jesus perceiving it said, O ye of little faith, why reason ye among yourselves, because ye have no bread? Do ye not yet perceive, neither remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up? How is it that ye do not perceive that I spake not to you concerning bread? But beware of the leaven of the Pharisees and Sadducees. Then understood they how that he bade them not beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

Peter acknowledges Jesus as the Christ.

- 78 Now when Jesus came into the parts of Cesarea Philippi, he asked his disciples, saying, Who do men say that the Son of man is? And they said, Some say John the Baptist: some, Elijah: and others, Jeremiah, or one of the prophets. He saith unto them, But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven:

and whatsoever thou shalt bind on earth shall be bound in heaven : and whatsoever thou shalt loose on earth shall be loosed in heaven.

Then charged he the disciples that they should tell 2 no man that he was the Christ.

IV. REVELATION OF THE KINGDOM : THE NECESSITY OF THE CROSS.

Jesus Begins His Lessons about the Cross.

From that time began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up. And Peter took him, and began to rebuke him, saying, Be it far from thee, Lord : this shall never be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan : thou art a stumblingblock unto me : for thou mindest not the things of God, but the things of men.

79

Necessity
of the
Passion

Then said Jesus unto his disciples, If any man would 2 come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it : and whosoever shall lose his life for my sake shall find it.

Every
Christian.
must bear
the Cross

For what shall a man be profited, if he shall gain the 3 whole world, and forfeit his life ? or what shall a man give in exchange for his life ? For the Son of man shall come in the glory of his Father with his angels : and then shall he render unto every man according to his deeds. Verily I say unto you, There be some of them that stand here, which shall in no wise taste of death, till they see the Son of man coming in his kingdom.

Jesus will
Return as
Judge

A Glimpse of the Glory of Jesus.

(CH. XVII.)

And after six days Jesus taketh with him Peter, and 80 James, and John his brother, and bringeth them up into a high mountain apart : and he was transfigured before them : and his face did shine as the sun, and his garments became white as the light. And behold, there appeared unto them Moses and Elijah talking with him. And Peter answered, and said unto Jesus, Lord, it is

The
Trans-
figuration

good for us to be here : if thou wilt, I will make here three tabernacles ; one for thee, and one for Moses, and one for Elijah. While he was yet speaking, behold, a bright cloud overshadowed them : and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased ; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them and said, Arise, and be not afraid. And lifting up their eyes, they saw no one, save Jesus only.

² And as they were coming down from the mountain, Jesus commanded them, saying, Tell the vision to no man, until the Son of man be risen from the dead. And his disciples asked him, saying, Why then say the scribes that Elijah must first come ? And he answered and said, Elijah indeed cometh, and shall restore all things : but I say unto you, that Elijah is come already, and they knew him not, but did unto him whatsoever they listed †. Even so shall the Son of man also suffer of them. Then understood the disciples that he spake unto them of John the Baptist.

Elijah
the
Restorer

Mal, 4, 5.

The Power of Faith.

81 And when they were come to the multitude, there came to him a man, kneeling to him, and saying, Lord, have mercy on my son : for he is epileptic †, and suffereth grievously : for oft-times he falleth into the fire, and oft-times into the water. And I brought him to thy disciples, and they could not cure him. And Jesus answered and said, O faithless and perverse generation, how long shall I be with you ? how long shall I bear with you ? bring him hither to me. And Jesus rebuked him ; and the devil went out from him : and the boy was cured from that hour.

² Then came the disciples to Jesus apart, and said, Why could not we cast it out ? And he saith unto them, Because of your little faith : for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place ; and it shall remove ; and nothing shall be impossible unto you.

Second Lesson on the Cross.

And while they abode in Galilee, Jesus said unto **82**
 them, The Son of man shall be delivered up into the
 hands of men ; and they shall kill him, and the third
 day he shall be raised up. And they were exceeding
 sorry.

The Freedom of the Sons of God.

And when they were come to Capernaum, they that **83**
 received the half-shekel came to Peter, and said, Doth
 not your master pay the half-shekel ? He saith, Yea †. Ex. 30, 13.
 And when he came into the house, Jesus spake first to
 him, saying, What thinkest thou, Simon ? the kings of
 the earth, from whom do they receive toll or tribute ?
 from their sons, or from strangers ? And when he said,
 From strangers, Jesus said unto him, Therefore the
 sons are free. But, lest we cause them to stumble, go
 thou to the sea, and cast a hook, and take up the fish
 that first cometh up ; and when thou hast opened his
 mouth, thou shalt find a shekel : that take, and give
 unto them for me and thee.

A Lesson on Ambition.

(CH. XVIII.)

In that hour came the disciples unto Jesus, saying, **84**
 Who then is greatest in the kingdom of heaven ? And A Lesson
from a
Child
 he called to him a little child, and set him in the midst of
 them, and said, Verily I say unto you, Except ye turn,
 and become as little children, ye shall in no wise † enter
 into the kingdom of heaven. Whosoever therefore shall
 humble himself as this little child, the same is the
 greatest in the kingdom of heaven.

And whoso shall receive one such little child in my **2**
 name receiveth me : but whoso shall cause one of these The Value
of a
Child
 little ones which believe on me to stumble †, it is profit-
 able for him that a great millstone should be hanged
 about his neck, and that he should be sunk in the depth
 of the sea.

Woe unto the world because of occasions of stum- **3**
 bling ! for it must needs be that the occasions come ; but
 woe to that man through whom the occasion cometh ! Crush
Sin out

And if thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee : it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire. And if thine eye causeth thee to stumble, pluck it out, and cast it from thee : it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the hell of fire.

- 4 See that ye despise not one of these little ones ; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven. How think ye ? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray ? And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

The Christian Brotherhood.

- 85 And if thy brother sin against thee, go, show him his fault between thee and him alone : if he hear thee, thou hast gained thy brother. But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established. And if he refuse to hear them, tell it unto the church : and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican.

- 2 Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven : and what things soever ye shall loose on earth shall be loosed in heaven.

- 3 Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

Brotherly Forgiveness.

- 86 Then came Peter, and said to him, Lord, how oft shall my brother sin against me, and I forgive him ? until

seven times ? Jesus saith unto him, I say not unto thee, Until seven times ; but, Until seventy times seven.

Therefore is the kingdom of heaven likened unto a certain king, which would make a reckoning with his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not *wherewith* to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. And the lord of that servant, being moved with compassion, released him, and forgave him the debt. But that servant went out, and found one of his fellow-servants, which owed him a hundred pence : and he laid hold on him, and took *him* by the throat, saying, Pay what thou owest. So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee. And he would not : but went and cast him into prison, till he should pay that which was due. So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done. Then his lord called him unto him, and saith to him, Thou wicked servant, I forgave thee all that debt, because thou besoughtest me : shouldst not thou also have had mercy on thy fellow-servant, even as I had mercy on thee ? And his lord was wroth†, and delivered him to the tormentors, till he should pay all that was due. So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

2
The
Wicked
Servant

The Divine Conception of Marriage.

And it came to pass when Jesus had finished these words, he departed from Galilee, and came into the borders† of Judæa beyond Jordan ; and great multitudes followed him ; and he healed them there.

And there came unto him Pharisees, tempting him, and saying, Is it lawful *for a man* to put away his wife for every cause ? And he answered and said, Have ye not read, that he which made *them* from the beginning

(CH. XIX)
87

Gen. 1, 27 MADE THEM MALE AND FEMALE, and said, FOR THIS CAUSE
 Gen. 2, 24 SHALL A MAN LEAVE HIS FATHER AND MOTHER, AND SHALL
 CLEAVE † TO HIS WIFE; AND THE TWAIN † SHALL BECOME
 ONE FLESH? So that they are no more twain, but one
 flesh. What therefore God hath joined together, let not
 man put asunder.

3 They say unto him, Why then did Moses command
 Deut. 24, 1 TO GIVE A BILL OF DIVORCEMENT, AND TO PUT HER
 AWAY? He saith unto them, Moses for your hardness of
 heart suffered † you to put away your wives: but from
 the beginning it hath not been so. And I say unto you,
 Whosoever shall put away his wife, except for fornication,
 and shall marry another committeth adultery: and he
 that marrieth her when she is put away committeth
 adultery.

Christian Celibacy.

- 88 The disciples say unto him, If the case of the man is
 so with his wife, it is not expedient to marry. But he
 said unto them, All men cannot receive this saying, but
 they to whom it is given. For there are eunuchs, which
 were so born from their mother's womb: and there are
 eunuchs, which were made eunuchs by men: and there
 are eunuchs, which made themselves eunuchs for the
 kingdom of heaven's sake. He that is able to receive it,
 let him receive it.

The Children's Charter.

- 89 Then were there brought unto him little children, that
 he should lay his hands on them, and pray: and the
 disciples rebuked them. But Jesus said, Suffer † the
 little children, and forbid them not, to come unto me:
 for of such is the kingdom of heaven. And he laid his
 hands on them, and departed thence.

The Danger of Wealth.

- 90 And behold, one came to him and said, Master, what
 good thing shall I do, that I may have eternal life?
 And he said unto him, Why askest thou me concerning
 that which is good? One there is who is good: but if
 thou wouldest enter into life, keep the commandments.

He saith unto him, Which ? And Jesus said, Ex. 20, 12-16. THOU SHALT NOT KILL, THOU SHALT NOT COMMIT ADULTERY, THOU SHALT NOT STEAL, THOU SHALT NOT BEAR FALSE WITNESS, HONOUR THY FATHER AND THY MOTHER : and, Lev. 19, 18. THOU SHALT LOVE THY NEIGHBOUR AS THYSELF. The young man saith unto him, All these things have I observed : what lack I yet ? Jesus said unto him, If thou wouldest be perfect, go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven : and come, follow me. But when the young man heard the saying, he went away sorrowful : for he was one that had great possessions.

And Jesus said unto his disciples, Verily I say unto 2 you, It is hard for a rich man to enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. And when the disciples heard it, they were astonished exceedingly, saying, Who then can be saved ? And Jesus looking upon *them* said to them, With men this is impossible ; but with God all things are possible.

Rewards for Renunciation.

Then answered Peter and said unto him, Lo, we have 91 left all, and followed thee ; what then shall we have ? And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive a hundred-fold, and shall inherit eternal life. But many shall be last *that are first* ; and first *that are last*.

The Law of Rewards in the Kingdom.

For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the

(CH. XX)

92

The
Labourers
in the
Vineyard

third hour, and saw others standing in the marketplace idle; and to them he said, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and the ninth hour, and did likewise. And about the eleventh *hour* he went out, and found others standing; and he saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard. And when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and pay them their hire, beginning from the last unto the first. And when they came that *were hired* about the eleventh hour, they received every man a penny. And when the first came, they supposed that they would receive more; and they likewise received every man a penny. And when they received it, they murmured against the householder, saying, These last have spent *but* one hour, and thou hast made them equal unto us, which have borne the burden of the day and the scorching heat. But he answered and said to one of them, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take up that which is thine, and go thy way; it is my will to give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? or is thine eye evil, because I am good? So the last shall be first, and the first last.

Third Lesson on the Cross.

- 93 And as Jesus was going up to Jerusalem, he took the twelve disciples apart, and in the way he said unto them, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles to mock†, and to scourge, and to crucify: and the third day he shall be raised up.

The Law of Christian Greatness.

- 94 Then came to him the mother of the sons of Zebedee with her sons, worshipping *him*, and asking a certain thing of him. And he said unto her, What wouldest

A Selfish
Request

thou ? She saith unto him, Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink ? They say unto him, We are able. He saith unto them, My cup indeed ye shall drink : but to sit on my right hand, and on *my* left hand, is not mine to give, but *it is for them* for whom it hath been prepared of my Father.

And when the ten heard it, they were moved with 2 indignation concerning the two brethren. But Jesus ^{The} called them unto him, and said, Ye know that the rulers ^{Greatness} of the Gentiles lord it over them, and their great ones ^{of Jesus} exercise authority over them. Not so shall it be among you : but whosoever would become great among you shall be your minister† ; and whosoever would be first among you shall be your servant : even as the Son of man came not to be ministered† unto, but to minister, and to give his life a ransom for many.

Blind Eyes Opened at Jericho.

And as they went out from Jericho, a great multitude 95 followed him. And behold, two blind men sitting by the way side, when they heard that Jesus was passing by, cried out, saying, Lord, have mercy on us, thou son of David. And the multitude rebuked them, that they should hold their peace : but they cried out the more, saying, Lord, have mercy on us, thou son of David. And Jesus stood still, and called them, and said, What will ye that I should do unto you ? They say unto him, Lord, that our eyes may be opened. And Jesus, being moved with compassion, touched their eyes : and straightway they received their sight, and followed him.

V. REVELATION OF THE KINGDOM : PUBLIC
DECLARATION OF MESSIAHSHIP.

Jesus Rides into Jerusalem as Messiah.

And when they drew nigh unto Jerusalem, and came 96 unto Bethphage, unto the mount of Olives, then Jesus

(CH. XXI)

sent two disciples, saying unto them, Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me. And if any one say aught† unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

- 2 Now this is come to pass, that it might be fulfilled which was spoken by the prophet, saying,

Is. 62, 11.
Zech. 9, 9.

TELL YE THE DAUGHTER OF ZION,
BEHOLD, THY KING COMETH UNTO THEE,
MEEK, AND RIDING UPON AN ASS,
AND UPON A COLT THE FOAL OF AN ASS.

- 3 And the disciples went, and did even as Jesus appointed them, and brought the ass, and the colt, and put on them their garments; and he sat thereon. And the most part of the multitude spread their garments in the way; and others cut branches from the trees, and spread them in the way. And the multitudes that went before him, and that followed, cried, saying,

Ps. 118,
25-26.

HOSANNA to the son of David:
BLESSED IS HE THAT COMETH IN THE NAME OF THE LORD;
HOSANNA in the highest.

- 4 And when he was come into Jerusalem, all the city was stirred, saying, Who is this? And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee.

He Cleanses the Temple as Messiah.

- 97 And Jesus entered into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves; and he saith unto them, It is written, MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER: but ye make it A DEN OF ROBBERS.

Is. 50, 7.

Jer. 7, 11

- 2 And the blind and the lame came to him in the temple: and he healed them. But when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, Hosanna to the son of David; they were moved with indignation, and said unto him, Hearst thou what

these are saying? And Jesus saith unto them, Yea: did ye never read, OUT OF THE MOUTH OF BABES AND SUCKLINGS Ps. 8, 2 THOU HAST PERFECTED PRAISE?

And he left them, and went forth out of the city to 3 Bethany, and lodged there.

He Judges the Jewish People as Messiah.

Now in the morning as he returned to the city, he hungered. And seeing a fig tree by the way side, he came to it, and found nothing thereon, but leaves only; and he saith unto it, Let there be no fruit from thee henceforward for ever. And immediately the fig tree withered away. And when the disciples saw it, they marvelled, saying, How did the fig tree immediately wither away? And Jesus answered and said unto them Verily I say unto you, If ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

98

Nothing
but
Leaves

He Teaches in the Temple as Messiah.

(a) *He Teaches and is Challenged by the Leaders.*

And when he was come into the temple, the chief 99 priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? And Jesus answered and said unto them, I also will ask you one question, which if ye tell me, I likewise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven or from men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why then did ye not believe him? But if we shall say, From men; we fear the multitude; for all hold John as a prophet. And they answered Jesus, and said, We know not. He also said unto them, Neither tell I you by what authority I do these things.

(b) Their Unbelief in John.

100 But what think ye? A man had two sons, and he came to the first, and said, Son, go work to-day in the vineyard. And he answered and said, I will not : but afterward he repented himself, and went. And he came to the second, and said likewise. And he answered and said, I go, sir : and went not. Whether of the twain did the will of his father? They say, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not : but the publicans and the harlots believed him : and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him.

The
Two
Sons

(c) Their Murderous Malice Towards Jesus.

101 Hear another parable : There was a man that was a householder, which PLANTED A VINEYARD, AND SET A HEDGE ABOUT IT, AND DIGGER A WINEPRESS IN IT, AND BUILT A TOWER, and let it out to husbandmen, and went into another country. And when the season of the fruits drew near, he sent his servants to the husbandmen, to receive his fruits. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first : and they did unto them in like manner. But afterward he sent unto them his son, saying, They will reverence my son. But the husbandmen, when they saw the son, said among themselves, This is the heir ; come, let us kill him, and take his inheritance. And they took him, and cast him forth out of the vineyard, and killed him. When therefore the lord of the vineyard shall come, what will he do unto those husbandmen? They say unto him, He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, which shall render him the fruits in their seasons.

Is. 5, 1-2
The
Wicked
Husband-
men

2 Jesus saith unto them, Did ye never read in the scriptures,

THE STONE WHICH THE BUILDERS REJECTED,
THE SAME WAS MADE THE HEAD OF THE CORNER.
THIS WAS FROM THE LORD,
AND IT IS MARVELLOUS IN OUR EYES ?

Ps. 118,
22-23.

Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof. And he that falleth on this stone shall be broken to pieces : but on whomsoever it shall fall, it will scatter him as dust.

And when the chief priests and the Pharisees heard ³ his parables, they perceived that he spake of them. And when they sought to lay hold on him, they feared the multitudes, because they took him for a prophet.

(d) *Their Final Rejection of the Kingdom.*

(CH. XXII)

And Jesus answered and spake again in parables unto them, saying, The kingdom of heaven is likened unto a certain king, which made a marriage feast for his son, and sent forth his servants to call them that were bidden to the marriage feast : and they would not come. Again he sent forth other servants, saying, Tell them that are bidden, Behold, I have made ready my dinner : my oxen and my fatlings are killed, and all things are ready : come to the marriage feast. But they made light of it, and went their ways, one to his own farm, another to his merchandise : and the rest laid hold on his servants, and entreated† them shamefully, and killed them. But the king was wroth† ; and he sent his armies, and destroyed those murderers, and burned their city. Then saith he to his servants, The wedding is ready, but they that were bidden were not worthy. Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast And those servants went out into the highways, and gathered together all as many as they found, both bad and good : and the wedding was filled with guests. But when the king came in to behold the guests, he saw there a man which had not on a wedding-garment : and he saith unto him, Friend, how camest thou in hither not having a wedding-garment ? And he was speechless. Then the king said to the servants, Bind him hand and foot, and

102
The
Royal
Marriage
Feast

cast him out into the outer darkness ; there shall be the weeping and gnashing of teeth. For many are called, but few chosen.

A Battle of Questions in the Temple.

(a) The Tribute Dilemma of the Pharisees.

- 103 Then went the Pharisees, and took counsel how they might ensnare him in *his* talk. And they send to him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, and carest not for any one : for thou regardest not the person of men. Tell us therefore, What thinkest thou ? Is it lawful to give tribute unto Cæsar, or not ? But Jesus perceived their wickedness, and said, Why tempt† ye me, ye hypocrites ? Shew me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription ? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things that are Cæsar's ; and unto God the things that are God's. And when they heard it, they marvelled, and left him, and went their way.

(b) The Resurrection Puzzle of the Sadducees.

- 104 On that day there came to him Sadducees, which say that there is no resurrection : and they asked him, saying, Master, Moses said, IF A MAN DIE, HAVING NO CHILDREN, HIS BROTHER SHALL MARRY HIS WIFE, AND RAISE UP SEED † UNTO HIS BROTHER. Now there were with us seven brethren : and the first married and deceased, and having no seed left his wife unto his brother ; in like manner the second also, and the third, unto the seventh. And after them all the woman died. In the resurrection therefore whose wife shall she be of the seven ? for they all had her. But Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as angels in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you

Dent.25,
5-6.

by God, saying, I AM THE GOD OF ABRAHAM, AND THE Ex. 3, 6
 GOD OF ISAAC, AND THE GOD OF JACOB? God is not *the*
God of the dead, but of the living. And when the
 multitudes heard it, they were astonished at his
 teaching.

(c) *The Theological Crux of the Lawyer.*

But the Pharisees, when they heard that he had **105**
 put the Sadducees to silence, gathered themselves to-
 gether. And one of them, a lawyer, asked him a
 question, tempting† him, Master, which is the great
 commandment in the law? And he said unto him,
 THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART, Deut. 6, 5
 AND WITH ALL THY SOUL, AND WITH ALL THY MIND. This
 is the great and first commandment. And a second like
 unto it is this, THOU SHALT LOVE THY NEIGHBOUR AS Lev. 19, 18
 THYSELF. On these two commandments hangeth the
 whole law, and the prophets.

(d) *The Unanswerable Question of Jesus.*

Now while the Pharisees were gathered together, **106**
 Jesus asked them a question, saying, What think ye of
 the Christ? whose son is he? They say unto him, *The*
son of David. He saith unto them, How then doth
 David in the Spirit call him Lord, saying,

THE LORD SAID UNTO MY LORD,
 SIT THOU ON MY RIGHT HAND,
 TILL I PUT THINE ENEMIES UNDERNEATH THY FEET?

Ps. 110, 1

If David then calleth him Lord, how is he his son?
 And no one was able to answer him a word, neither
 durst any man from that day forth ask him any more
 questions.

The Last Public Speech of Jesus.

(a) *Warnings Against the Scribes and Pharisees.*

(Ch. XXIII)

Then spake Jesus to the multitudes and to his disci- **107**
 ples, saying, The Scribes and the Pharisees sit on Moses'
 seat: all things therefore whatsoever they bid you,
 these do and observe: but do not ye after† their works;
 for they say, and do not. Yea†, they bind heavy

Spoken
to the
People

burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their finger.

2 But all their works they do for to be seen of men: for they make broad their phylacteries, and enlarge the borders of *their garments*, and love the chief place at feasts, and the chief seats in the synagogues, and the salutations in the marketplaces, and to be called of men, Rabbi.

Spoken
to the
People

3 But be not ye called Rabbi: for one is your teacher, and all ye are brethren. And call no man your father on the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your master, *even* the Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.

Spoken
to the
Disciples

(b) *Denunciation of the Scribes and Pharisees.*

108 But woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer† ye them that are entering in to enter.

Spoken
to the
Leaders
Them-
selves

2 Woe unto you, scribes and Pharisees, hypocrites! for ye compass† sea and land to make one proselyte; and when he is become so, ye make him two-fold more a son of hell than yourselves.

3 Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor. Ye fools and blind: for whethert† is greater, the gold, or the temple that hath sanctified the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is a debtor. Ye blind: for whethert† is greater, the gift, or the altar that sanctifieth the gift? He therefore that sweareth by the altar, sweareth by it, and by all things thereon. And he that sweareth by the temple, sweareth by it, and by him that dwelleth therein. And he that sweareth by the heaven, sweareth by the throne of God, and by him that sitteth thereon.

Woe unto you, scribes and Pharisees, hypocrites! for 4
ye tithe mint and anise† and cummin†, and have left
undone the weightier matters of the law, judgement†,
and mercy, and faith: but these ye ought to have done,
and not to have left the other undone. Ye blind guides,
which strain out the gnat, and swallow the camel.

Woe unto you, scribes and Pharisees, hypocrites! for 5
ye cleanse the outside of the cup and of the platter†,
but within they are full from† extortion and excess.
Thou blind Pharisee, cleanse first the inside of the cup
and of the platter, that the outside thereof may become
clean also.

Woe unto you, scribes and Pharisees, hypocrites! 6
for ye are like unto whited sepulchres†, which outwardly
appear beautiful, but inwardly are full of dead men's
bones, and of all uncleanness. Even so ye also out-
wardly appear righteous unto men, but inwardly ye are
full of hypocrisy and iniquity

Woe unto you, scribes and Pharisees, hypocrites! for 7
ye build the sepulchres† of the prophets, and garnish†
the tombs of the righteous, and say, If we had been in
the days of our fathers, we should not have been
partakers with them in the blood of the prophets.
Wherefore ye witness to yourselves, that ye are sons
of them that slew the prophets. Fill ye up then the
measure of your fathers. Ye serpents, ye offspring of
vipers, how shall ye escape the judgement of hell?
Therefore, behold, I send unto you prophets, and wise
men, and scribes: some of them shall ye kill and
crucify; and some of them shall ye scourge in your
synagogues, and persecute from city to city: that upon
you may come all the righteous blood shed on the earth,
from the blood of Abel the righteous unto the blood of
Zachariah son of Barachiah, whom ye slew between the
sanctuary and the altar. Verily I say unto you, All
these things shall come upon this generation.

Apostrophe to the Holy City.

O Jerusalem, Jerusalem, which killeth the prophets, 109
and stoneth them that are sent unto her! how often ^A
would I have gathered thy children together, even as a Patriot's Sorrow

hen gathereth her chickens under her wings, and ye would not ! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, BLESSED IS HE THAT COMETH IN THE NAME OF THE LORD.

Ps. 118, 26

The Destruction of Jerusalem and the Return of Jesus.

(CH. XXIV)

(a) *The Temple will be Utterly Destroyed.*

110 And Jesus went out from the temple, and was going on his way ; and his disciples came to him to shew him the buildings of the temple. But he answered and said unto them, See ye not all these things ? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

(b) *Many Things will Happen Before Jesus Returns.*

111 And as he sat on the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be ? and what *shall be* the sign of thy coming, and of the end of the world ? And Jesus answered and said unto them, Take heed that no man lead you astray. For many shall come in my name, saying, I am the Christ ; and shall lead many astray. And ye shall hear of wars and rumours of wars : see that ye be not troubled : for *these things* must needs† come to pass ; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom : and there shall be famines and earthquakes in divers† places. But all these things are the beginning of travail†.

(c) *The Followers of Jesus Will Suffer in Many Ways.*

112 Then shall they deliver you up unto tribulation†, and shall kill you : and ye shall be hated of all the nations for my name's sake. And then shall many stumble, and shall deliver up one another, and shall hate one another. And many false prophets shall arise, and shall lead many astray. And because iniquity shall be multiplied, the love of the many shall wax† cold. But he that endureth to the end, the same shall be saved. And this gospel of the kingdom shall be preached in the whole

world for a testimony unto all the nations ; and then shall the end come.

(d) *They Must Fly Before Jerusalem Falls.*

When therefore ye see THE ABOMINATION OF DESOLATION, which was spoken of by Daniel the prophet, standing in THE HOLY PLACE (let him that readeth understand), then let them that are in Judæa flee unto the mountains : let him that is on the housetop not go down to take out the things that are in his house : and let him that is in the field not return back to take his cloke†. But woe unto them that are with child and to them that give suck in those days ! And pray ye that your flight be not in the winter, neither on a sabbath : for then shall be great tribulation†, such as hath not been from the beginning of the world until now, no, nor ever shall be. And except those days had been shortened, no flesh would have been saved : but for the elect's sake those days shall be shortened.

113
Dan. 9, 27
Dan. 9, 26

(e) *Manner of the Return of Jesus.*

Then if any man shall say unto you, Lo, here is the Christ, or, Here ; believe *it* not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders ; so as to lead astray, if possible, even the elect. Behold, I have told you beforehand. If therefore they shall say unto you, Behold, he is in the wilderness ; go not forth : Behold, he is in the inner chambers ; believe *it* not. For as the lightning cometh forth from the east, and is seen even unto the west ; so shall be the coming of the Son of man. Wheresoever the carcase is, there will the eagles be gathered together.

But immediately, after the tribulation† of those days, 2. the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken : and then shall appear the sign of the Son of man in heaven : and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory. And he shall send forth his

114

angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

(f) *The Destruction of Jerusalem Near.*

115 Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; even so ye also, when ye see all these things, know ye that he is nigh, *even* at the doors. Verily I say unto you, This generation shall not pass away, till all these things be accomplished. Heaven and earth shall pass away, but my words shall not pass away.

The
Fig Tree

(g) *The Time of the Return Quite Unknown.*

116 But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only. And as *were* the days of Noah, so shall be the coming of the Son of man. For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not until the flood came, and took them all away; so shall be the coming of the Son of man. Then shall two men be in the field; one is taken, and one is left: two women *shall* be grinding at the mill; one is taken, and one is left.

The Days
of the
Flood

(h) *Watchfulness is Therefore Necessary.*

117 Watch therefore: for ye know not on what day your Lord cometh. But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through. Therefore be ye also ready: for in an hour that ye think not the Son of man cometh.

The Thief
in the
Night

(i) *And Honest Service.*

118 Who then is the faithful and wise servant, whom his lord hath set over his household, to give them their food in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, that he will set him over all that he hath. But if

The
Overséer

that evil servant shall say in his heart, My lord tarrieth†; and shall begin to beat his fellow-servants, and shall eat and drink with the drunken; the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the hypocrites: there shall be the weeping and gnashing of teeth.

(j) *And Constant Preparedness.*

(CH. XXV.)

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were foolish, and five were wise. For the foolish, when they took their lamps, took no oil with them: but the wise took oil in their vessels† with their lamps. Now while the bridegroom tarried†, they all slumbered and slept. But at midnight there is a cry, Behold, the bridegroom! Come ye forth to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are going out. But the wise answered, saying, Peradventure† there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves. And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was shut. Afterward come also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know not the day nor the hour.

119

The Ten
Virgins

(k) *And Faithful Stewardship.*

For *it is as when* a man, going into another country, called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, to another one; to each according to his several† ability; and he went on his journey. Straightway he that received the five talents went and traded with them, and made other five talents. In like manner he also that *received* the two gained other two. But he that received the one went away and digged in the earth, and hid his lord's money. Now after a long time the lord of

120

The
Talents

those servants, cometh, and maketh a reckoning with them. And he that received the five talents came and brought other five talents, saying, Lord thou deliveredst unto me five talents: lo, I have gained other five talents. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord. And he also that *received* the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord. And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter: and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own. But his lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest. Take ye away therefore the talent from him, and give it unto him that hath the ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away. And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and gnashing of teeth.

(1) *How Jesus will Judge at His Return.*

121 But when the Son of man shall come in his glory and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation

The
Sheep
and the
Goats

of the world: for I was an hungred†, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or athirst†, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, *even* these least, ye did it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister† unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me. And these shall go away into eternal punishment: but the righteous into eternal life.

VI. REVELATION OF THE KINGDOM: THE CROSS
AND THE RESURRECTION.

The Murderous Hatred of the Sanhedrin.

(CH. XXVI.)

And it came to pass, when Jesus had finished all these words, he said unto his disciples, Ye know that after two days the passover cometh, and the Son of man is delivered up to be crucified. Then were gathered together the chief priests, and the elders of the people, unto the court of the high priest, who was called Caiaphas; and they took counsel together that they might take Jesus by subtilty, and kill him. But they said, Not during the feast, lest a tumult arise among the people.

122
Prophecy
and
Plot

The Overflowing Love of a Woman.

- 123 Now when Jesus was in Bethany, in the house of Simon the leper, there came unto him a woman having an alabaster cruse† of exceeding precious ointment, and she poured it upon his head, as he sat at meat. But when the disciples saw it, they had indignation, saying, To what purpose is this waste? For this *ointment* might have been sold for much, and given to the poor. But Jesus perceiving it said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. For ye have the poor always with you; but me ye have not always. For in that she poured this ointment upon my body, she did it to prepare me for burial. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

The Treachery of Judas.

- 124 Then one of the twelve, who was called Judas Iscariot, went unto the chief priests, and said, What are ye willing to give me, and I will deliver him unto you? And they weighed unto him thirty pieces of silver. And from that time he sought opportunity to deliver him *unto them*.

Arrangements for the Passover Meal.

- 125 Now on the first *day* of unleavened bread the disciples came to Jesus, saying, Where wilt thou that we make ready for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I keep the passover at thy house with my disciples. And the disciples did as Jesus appointed them; and they made ready the passover.

The Passover Becomes the Supper.

- 126 Now when even was come, he was sitting at meat with the twelve disciples; and as they were eating, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began to say unto him every one, Is it I, Lord? And he answered

Prophecy
of the
Betrayal

and said, He that dipped his hand with me in the dish, the same shall betray me. The Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born. And Judas, which betrayed him, answered and said, Is it I, Rabbi? He saith unto him, Thou hast said.

And as they were eating, Jesus took bread, and blessed, ² and brake it; and he gave to the disciples, and said, Take, ^{The} eat; this is my body. And he took a cup, and gave ^{Lord's} thanks, and gave to them, saying, Drink ye all of it; for ^{Supper} this is my BLOOD OF THE COVENANT which is shed ^{Ex. 24, 8} for many unto remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

And when they had sung a hymn, they went out unto the mount of Olives.

*Jesus Prophetises that the Disciples will
Desert Him.*

Then saith Jesus unto them, All ye shall be offended ¹²⁷ in me this night: for it is written, I WILL SMITE THE ^{Zech. 13, 7} SHEPHERD, AND THE SHEEP OF THE FLOCK SHALL BE SCATTERED ABROAD. But after I am raised up, I will go before you into Galilee. But Peter answered and said unto him, If all shall be offended in thee, I will never be offended. Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice. Peter saith unto him, Even if I must die with thee, yet will I not deny thee. Likewise also said all the disciples.

The Agony in Gethsemane.

Then cometh Jesus with them unto a place called ¹²⁸ Gethsemane, and saith unto his disciples, Sit ye here, while I go yonder and pray. And he took with him ^{The} Peter and the two sons of Zebedee, and began to be ^{Garden} sorrowful and sore troubled. Then saith he unto them, ^{of Sorrow} My soul is exceeding sorrowful, even unto death: abide

ye here, and watch with me. And he went forward a little, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them sleeping, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. Again a second time he went away, and prayed, saying, O my Father, if this cannot pass away, except I drink it, thy will be done. And he came again and found them sleeping, for their eyes were heavy. And he left them again, and went away, and prayed a third time, saying again the same words. Then cometh he to the disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed unto the hands of sinners. Arise, let us be going: behold, he is at hand that betrayeth me.

Jesus Betrayed and Arrested.

129
The
Traitor's
Kiss

- And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves †, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that is he: take him. And straightway he came to Jesus, and said, Hail, Rabbi; and kissed him. And Jesus said unto him, Friend, *do* that for which thou art come. Then they came and laid hands on Jesus, and took him.
- 2 And behold, one of them that were with Jesus stretched out his hand, and drew his sword, and smote the servant of the high priest, and struck off his ear. Then saith Jesus unto him, Put up again thy sword into its place: for all they that take the sword shall perish with the sword. Or thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels? How then should the scriptures be fulfilled, that thus it must be?
- 3 In that hour said Jesus to the multitudes. Are ye come out as against a robber with swords and staves to seize me? I sat daily in the temple teaching, and ye

took me not. But all this is come to pass, that the scriptures of the prophets might be fulfilled. Then all the disciples left him, and fled.

Jesus Tried by the Sanhedrin.

And they that had taken Jesus led him away to the *house of Caiaphas* the high priest, where the scribes and the elders were gathered together. But Peter followed him afar off, unto the court of the high priest, and entered in, and sat with the officers, to see the end. 130

Now the chief priests and the whole council sought 2 false witness against Jesus, that they might put him to death; and they found it not, though many false witnesses came. But afterward came two, and said, This man said, I am able to destroy the temple of God, and to build it in three days. And the high priest stood up, and said unto him, Answerest thou nothing? what is it which these witness against thee? But Jesus held his peace. And the high priest said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Henceforth ye shall see **THE SON OF MAN SITTING AT THE RIGHT HAND OF POWER, AND COMING ON THE CLOUDS OF HEAVEN.** Then the high priest rent† his garments, saying, He hath spoken blasphemy: what further need have we of witnesses? behold, now ye have heard the blasphemy: what think ye? They answered and said, He is worthy of death.

Ps. 110, 1
Dan. 7, 13

Then did they spit in his face and buffet† him: and 3 some smote him with the palms of their hands, saying, Prophecy unto us, thou Christ: who is he that struck thee?

Peter Denies Jesus.

Now Peter was sitting without† in the court: and a maid came unto him, saying, Thou also wast with Jesus the Galilaean. But he denied before them all, saying, I know not what thou sayest. And when he was gone out into the porch, another *maid* saw him, and saith unto them that were there, This man also was with Jesus 131

the Nazarene. And again he denied with an oath, I know not the man. And after a little while they that stood by came and said to Peter, Of a truth thou also art *one* of them; for thy speech bewrayeth thee. Then began he to curse and to swear, I know not the man. And straightway the cock crew. And Peter remembered the word which Jesus had said, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

(CH. XXVII.) *Jesus Handed Over to the Roman Governor.*

132 Now when morning was come, all the chief priests and the elders of the people took counsel against Jesus to put him to death: and they bound him, and led him away, and delivered him up to Pilate the governor.

Remorse and Death of Judas.

133 Then Judas, which betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I betrayed innocent blood. But they said, What is that to us? see thou *to it*. And he cast down the pieces of silver into the sanctuary, and departed; and he went away and hanged himself. And the chief priests took the pieces of silver, and said, It is not lawful to put them into the treasury, since it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremiah the prophet, saying, **AND THEY TOOK THE THIRTY PIECES OF SILVER, THE PRICE OF HIM THAT WAS PRICED, WHOM CERTAIN OF THE CHILDREN OF ISRAEL DID PRICE; AND THEY GAVE THEM FOR THE POTTER'S FIELD, AS THE LORD APPOINTED ME.**

An
Accusing
Con-
science

Zech.
11, 12-13.

Jesus Condemned by the Governor.

134 Now Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused by the chief priests and elders, he answered

Pilate
Examines
Jesus

nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against thee? And he gave him no answer, not even to one word: insomuch that the governor marvelled greatly.

Now at the feast the governor was wont to release ² unto the multitude one prisoner, whom they would. And they had then a notable prisoner, called Barabbas. When therefore they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him up. And while he was sitting on the judgement-seat, his wife sent unto him, saying, Have thou nothing to do with that righteous man: for I have suffered many things this day in a dream because of him. Now the chief priests and the elders persuaded the multitudes that they should ask for Barabbas, and destroy Jesus. But the governor answered and said unto them, Whether† of the twain† will ye that I release unto you? And they said, Barabbas.

2
He Tries
to Save
Him

Pilate's
Wife

Pilate saith unto them, What then shall I do unto Jesus which is called Christ? They all say, Let him be crucified. And he said, Why, what evil hath he done? But they cried out exceedingly, saying, Let him be crucified. So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this righteous man: see ye to it. And all the people answered and said, His blood be on us, and on our children. Then released he unto them Barabbas: but Jesus he scourged and delivered to be crucified.

3
He
Yields to
the
People

The Roman Soldiers Make Sport of Him.

Then the soldiers of the governor took Jesus into the palace, and gathered unto him the whole band. And they stripped him, and put on him a scarlet robe. And they plaited a crown of thorns and put it upon his head, and a reed in his right hand; and they kneeled down before him, and mocked† him, saying, Hail, King of the Jews! and they spat upon him, and took the reed and smote him on the head. And when they had mocked

135

The
Crown of
Thorns

him, they took off from him the robe, and put on him his garments, and led him away to crucify him.

Jesus is Crucified.

136
Happy
Simon!

And as they came out, they found a man of Cyrene, Simon by name: him they compelled to go *with them*, that he might bear his cross. And when they were come unto a place called Golgotha, that is to say, The place of a skull, they gave him wine to drink mingled with gall: and when he had tasted it, he would not drink.

Ps. 22, 18.

And when they had crucified him, **THEY PARTED HIS GARMENTS AMONG THEM, CASTING LOTS:** and they sat and watched him there. And they set up over his head his accusation written, **THIS IS JESUS THE KING OF THE JEWS.** Then are there crucified with him two robbers, one on the right hand, and one on the left.

The Onlookers Jeer at Him.

137
Ps. 22, 7.

The
Saviour
does not
Save
Himself

And they that passed by **railed†** on him, **WAGGING THEIR HEADS**, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou art the Son of God, come down from the cross. In like manner also the chief priests mocking† *him*, with the scribes and elders, said, He saved others; himself he cannot save. He is the King of Israel; let him now come down from the cross, and we will believe on him. **HE TRUSTETH ON GOD; LET HIM DELIVER HIM NOW, IF HE DESIRETH HIM;** for he said, I am the Son of God. And the robbers also that were crucified with him cast upon him the same reproach.

Ps. 22, 8.

He Dies.

138

Now from the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is, MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME? And some of them that stood there, when they heard it, said, This man calleth Elijah. And straightway one of them ran, and took a sponge, and filled it with VINEGAR, and put it on a reed, and GAVE

Ps. 22, 1.

Ps. 69, 21.

HIM TO DRINK. And the rest said, Let be; let us see whether Elijah cometh to save him. And Jesus cried again with a loud voice, and yielded up his spirit.

And behold, the veil of the temple was rent† in ² twain† from the top to the bottom; and the earth did quake†; and the rocks were rent†; and the tombs were opened; and many bodies of the saints that had fallen asleep were raised; and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many. Now the centurion, and they that were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, Truly this was the Son of God.

And many women were there beholding from afar, ³ which had followed Jesus from Galilee, ministering† unto him: among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

He is Buried.

And when even was come, there came a rich man ¹³⁹ from Arimathæa, named Joseph, who also himself was Jesus' disciple: this man went to Pilate, and asked for the body of Jesus. Then Pilate commanded it to be given up. And Joseph took the body, and wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn† out in the rock: and he rolled a great stone to the door of the tomb, and departed. And Mary Magdalene was there, and the other Mary, sitting over against the sepulchre†.

A Guard Set Over the Tomb.

Now on the morrow, which is *the day* after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I rise again. Command therefore that the sepulchre† be made sure until the third day, lest haply† his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error ¹⁴⁰

will be worse than the first. Pilate said unto them, Ye have a guard : go your way, make it *as* sure as ye can. So they went, and made the sepulchre† sure, sealing the stone, the guard being with them.

(CH. XXVIII.)

Jesus Rises from the Dead.

- 141 Now late on the sabbath day, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre †, And behold, there was a great earthquake ; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. His appearance was as lighting, and his raiment† white as snow : and for fear of him the watchers did quake†, and became as dead men. And the angel answered and said unto the women, Fear not ye : for I know that ye seek Jesus, which hath been crucified. He is not here ; for he is risen, even as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples, He is risen from the dead ; and lo, he goeth before you into Galilee ; there shall ye see him : lo, I have told you.

He Appears to Two Women.

- 142 And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word. And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and worshipped him. Then saith Jesus unto them, Fear not : go tell my brethren that they depart into Galilee, and there shall they see me.

The Soldiers are Bribed.

- 143 Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that were come to pass. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and rid you of care. So they took

the money, and did as they were taught: and this saying was spread abroad among the Jews, *and continueth* until this day.

*Jesus Gives the Disciples their World-wide
Commission.*

But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. And when they saw him, they worshipped *him*: but some doubted. And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway†, even unto the end of the world. 144

COMMENTARY.

N.B.—For Geographical information see the Geographical Index.

1, 1 The book of the generation : i.e., the genealogy.

Jesus Christ : Jesus was the name given Him at His birth (see S. 2). His followers called Him Christ, because they believed Him to be the promised Messiah.

2 Abraham, Isaac, Jacob : p. 9.

David the King : p. 11.

3 Solomon : p. 11.

the carrying away to Babylon : p. 12.

4 Zerubbabel : p. 13.

2 Joseph, who was a carpenter (S. 67), and Mary, lived in Nazareth (Luke i, 26), a town set in a high hollow among the southern hills of Galilee. We are here told how he learned the truth about Mary's condition, and how the name of Jesus was selected.

the Holy Ghost : i.e., the Holy Spirit. For the Christian conception of God, see S. 144, note on *of the Father and of the Son and of the Holy Ghost*.

the Lord : the usual Jewish phrase for God, vividly expressive of His absolute authority over His people. The same title was later bestowed on Jesus.

Jesus : this is the Greek form of Joshua, which is a Hebrew proper name, meaning *Jahveh saves*. Thus the one aim of Christianity, which is to save men from sin, is vividly presented in the name of Jesus.

Immanuel : a Hebrew phrase, meaning 'God with us,' used as a proper noun. The birth of Jesus is a fulfilment of this prophecy, because He was born of a virgin mother, and because through the birth of the Son of God as a man on earth the Jews could say with new emphasis, "God is with us."

- 3 born in Bethlehem :** to Luke we are indebted for a beautiful narrative (ii, 1-20) which explains how Jesus was born in Bethlehem, the city of His royal ancestor David : 1 Sam. xvi, 1-13.

Herod the King : i.e., Herod the Great.

wise men : the margin gives the old name, *Magi*. This was originally the name of the priestly caste among the ancient Medes and Persians. The Magi were the Brahmins of the Zoroastrian religion. Later, however, it was used of learned men of any nationality, especially those who studied astronomy, astrology and mathematics. Thus we cannot tell to what nation the wise men who came to see Jesus belonged.

his star : they had seen a new star, and had come to the conclusion that it announced the birth of a great king among the Jews.

the Christ : Herod was well aware that his subjects were looking eagerly for the Christ, and he at once concluded that the star had reference to Him. So he called together the chief priests and the scribes, expecting that they would be able to tell him what the prophets had prophesied about the Christ, and, in particular, where he was destined to be born.

and thou Bethlehem : Bethlehem was but a small town, but the birth of the Christ would make it very great.

Art in no wise least among the princes of Judah : each town has its prince ; and the representative of Bethlehem is by no means the least honourable.

- 4 Out of Egypt did I call my son :** the whole sentence in Hosea runs, "When Israel was a child, then I loved him, and called my son out of Egypt." It is thus a poetic statement of the historical fact, that God led the people of Israel out of Egypt, while the nation was still young : p. 10. But to Matthew the whole history of Israel and every part of the Old Testament are filled with prophecies and foregleams of the life, character and work of Jesus : His return from Egypt is parallel with the great Exodus of the people from Egypt ; and the words of Hosea are therefore a prophecy of Christ as well as a statement of what God did for Israel.

Rachel : the patriarch Jacob (p. 9) had two wives, Rachel and Leah. The Israelites learned quite early in their history to regard Rachel as the tender, compassionate mother of the whole people. Jeremiah (p. 12) pictures in these words the sad day, which he saw coming, when many of the people would be slain by the Babylonians and many more would be carried away captive. Rachel, who was buried near Ramah, a few miles north of Jerusalem, is represented as weeping bitterly for those children of hers. The prophecy was fulfilled a few years later, in 585 B.C., when

- 4 Jerusalem was captured and burnt, and all the survivors were carried away to Babylon by Nebuchadnezzar and his army: p. 12.

The prophecy is now fulfilled a second time. Matthew hears Rachel weeping with the mothers of Bethlehem, in bitter anguish over the slain innocents.

- 5 **a Nazarene**: in Isaiah xi, 1 there is a prophecy of the Christ, in which he is spoken of as a *branch* out of the roots of Jesse, the father of David. The Hebrew word for branch is *Netzer*. Nazareth, where Jesus was brought up, was a small town with rather a bad reputation (John i, 46). His enemies, anxious to blacken His character, called Him "the Nazarene" (S. 131), and Christians were long called "Nazarenes" by their opponents. Readers will remember this use of the word in Scott's *Ivanhoe*. Matthew, believing that all the shame and suffering of the Christ had been foretold as well as His triumph, sees in the "Netzer" of Isaiah a foreglimpse of the opprobrious epithet "the Nazarene."

- 6 **in those days**: i.e., in that period, the time of the life of Jesus. Matthew, looking back, thinks of the life of Jesus as a single period. But there is an interval of nearly thirty years between the events described in Ss. 1-5 and those which will now engage our attention.

Repent ye: John startles the people with the announcement that the Kingdom is at hand, and summons them all to repentance, as the only condition on which they can enjoy its blessings.

The voice: the prophet puts his hand to his ear, and says, "Hark! I can hear the voice of some one crying aloud in the wilderness; and his cry is, *Make ye ready the way of the Lord; make his paths straight.*" John came preaching in the wilderness, and calling on all men to prepare themselves by repentance for the coming Lord, the Christ; therefore He is the person whose life and work are foretold by the prophet.

camel's hair: John wore a coat made of camel's hair, i.e., the roughest of all materials, and for a waist-cloth a piece of leather, while his food was just what the desert provided, dried locusts and the honey of wild bees. We are told this, that we may realize that John was an ascetic, and that in his dress and behaviour he was like the famous old prophet Elijah: p. 12. Cf. what Jesus says of John in S. 47.

were baptized: the act of entering the Kingdom of God has two aspects, one inner, consisting in the complete yielding of the will to God, the other outer, being the public profession in baptism of the inner change. The form of Baptism—immersion in water—is a vivid representation to the eye of the cleansing of the whole inner nature which Christ came to bring to men in His Kingdom. John could not bring this to men, but he could prepare them for it by getting them to repent. Note that John

- 6 insisted that people should repent and confess their sins before he would admit them to baptism.

Pharisees and Sadducees: p. 6. When John's preaching became popular, those religious leaders went to him and offered themselves for baptism; for they perceived the wisdom of being within a religious movement which was influencing so many people. But John refused to baptise them. The following paraphrase may bring out the meaning of his words:—"Men venomous as snakes, how can any one believe that you are genuinely repentant and anxious to escape the wrath of God? If you are really repentant, show the results of your repentance in changed lives. Do not imagine that you are among God's favoured ones, simply because you are descended from Abraham. God is able to create from these stones of the desert around us men of faith and righteousness; and such are the true sons of Abraham! The time of God's judgment is close at hand: every man who does not bear the fruit of a pure and righteous life will be cut down like a barren tree and burnt." This prophecy of coming judgment was fulfilled in the fall of Jerusalem: see p. 16.

We have Abraham: Jewish pride of birth has a very close parallel among Brahmins. The Jews had very strict laws against intermarrying and interdining with people of other races. They called them "Gentile dogs": see p. 7. The Pharisees were the most exclusive of all.

I indeed baptize: here we have John's estimate of himself and of the coming Messiah. "I wash you with water with a view to repentance: He will cleanse your whole inner nature by filling you with God's Holy Spirit and with fiery enthusiasm for His work. But He is not only our Deliverer; He will also be our Judge. He will act like the farmer, who winnows away the chaff and burns it, but stores the grain." John could not have expressed more distinctly the difference between the human servant, who can wash only the body, and the divine Saviour, who cleanses the soul.

whose shoes: the humblest servant carried the shoes. John is unworthy to be the humblest servant of the Messiah.

- 7 Jesus was at this time about thirty years of age (Luke iii, 23). Until now He had been working as a carpenter in Nazareth (Mark vi, 3). He does not seem to have known definitely as yet that He was the Messiah. He had lived in the most perfect peace and love with God, looking up to Him as His Father, feeling that God loved Him as a son. This may be seen from the beautiful story preserved by Luke (ii, 41-51). But there is no proof that He knew that He was the Messiah; and the incidents of the Baptism and the Temptation fit most naturally in with the supposition that He did not know.

7 In the presence of Jesus John felt like a little candle before the sun. The character and the spirit of Jesus were so much in advance of his own, that he exclaimed, "I rather require to be baptized by you."

Jesus did not deny that there was a great difference between Himself and John, but He asked John to allow Him to take the lower place for the time being, pointing out that, as it was becoming that they should carry out the righteous will of God in every detail, it was fitting that He should enter the Kingdom by baptism, and that the Baptist should baptize Him.

It may very reasonably be asked whether the baptism of Jesus does not disprove the Christian contention that Jesus was altogether sinless. If he was sinless, why did He undergo baptism, which represents the cleansing of man from sin? The answer is that the prime significance of baptism is *entrance into the Kingdom of God*, and therefore Jesus accepted baptism with eagerness. Yet the fact that to all other candidates it meant repentance from sin would naturally lead to His being reckoned along with them. Nor would Jesus desire to be separated from them. He did not take His place among men as an alien, but as our brother, as the Son of Man: S. 27. Related to the whole human family, He was keenly conscious of that relationship, and His whole being throbbled with sympathy for every member of the race. Thus, although to His stainless nature sin was utterly loathsome, it made Him feel for us only the more deeply, because He saw the frightful havoc it works among us. Consequently, instead of shrinking from us, He entered into all our sorrows and humiliations, and shared everything with us. In the Temptation, as we shall see, He refused to allow His divine sonship to separate Him from His brothers: S. 8. He spent so much time with the abandoned classes that the religious leaders called Him "a friend of publicans and sinners": S. 48. He was condemned to death as the worst of criminals; He was crucified between two robbers: S. 136. At every point of His life "He was numbered with the transgressors," as had been prophesied of Him: Is. liii. 12.

Further it is most necessary to note that He could not have been our Saviour, if He had not been identified with us: it was this that made it possible for Him to die for us. The working of this principle can be seen in all spheres of life. Our capacity for helping men is in proportion to our capacity for putting ourselves in their place, becoming one with them. The patriot can serve his people only when he makes their sorrows and disabilities his own. Jesus, in accepting baptism along with His sinful brethren, began the work of saving them.

went up straightway: i.e., He did not stay in the water, confessing sin, as the rest of the people did.

This is my beloved Son: the first four lines of the prophetic picture of the Servant of Jahveh quoted in S. 52 will give us the key to the voice from heaven:—

7

"Behold, my servant whom I have chosen;
 My beloved in whom my soul is well pleased:
 I will put my Spirit upon him,
 And he shall declare judgement to the Gentiles."

Jesus would at once realize that God was saying to Him, "Thou art my Servant, the Messiah; and I have put my Spirit upon Thee; yet Thou art My beloved Son rather than My Servant."

The opened heavens mean that there is open communication between His Father and Himself; the Spirit descends to give Him all the powers required for His task; and the form taken is that of a dove, because the work of Jesus is to be done, not by a display of force, but by meekness, love and self-sacrifice.

8

As there was no one with Jesus during the Temptation, He must have told the story Himself to His disciples. At some point during His public life, when they required to be warned against similar temptations, He gave them this account of His own experience. Nor can there be any doubt that the journey to the top of the great mountain and to the pinnacle of the temple were taken only in imagination. Indeed the whole struggle, set before us here with such pictorial vividness, took place in the soul of Jesus. In order that the lessons involved might become indelibly impressed on the minds of the disciples, He paints the fierce soul-battle in this pictorial form.

The Baptism brought Him the revelation that He was the beloved Son of God, the long-expected Messiah. The story of the Temptation shows us that the coming of the Spirit had endowed Him with supernatural power. The consciousness of His high vocation and of the supreme endowment He had received for it necessarily led to a thousand eager forecasts of His work; and from the conflicting conceptions and motives that leaped up within Him He speedily realized that a mighty battle would have to be fought out in His heart. So, under the impulse of the Holy Spirit, He climbed up from the low valley of the Jordan to the desolate heights of the wilderness of Judæa, that there He might determine, in close fellowship with His Father, what were to be the aims and the methods of His work as the Messiah.

Three only of the great questions that racked His soul during those days are brought before us here, but each of them covers a whole sphere of life, and throws a flood of light on His ministry.

- 1 The Tempter's argument is this that, if He is the Son of God, it is the most natural thing possible for Him to use the power which the Spirit has conferred upon Him to satisfy His hunger.

Jesus refuses to work the miracle suggested, and gives as His reason a text from the Old Testament. The text means that man is not a mere animal, requiring only food; he is a spiritual being; and therefore he must not satisfy his appetites at the cost of his higher nature. He must obey God, even if he have to go hungry.

Mark, the text says nothing about the Son of God. The words which Jesus applies to Himself lay down a rule for men. Clearly

- 8, 1 He felt that His Sonship did not entitle Him to privileges that would set Him above men. It was His Father's will that He should be our brother in all things. A man cannot turn stones into loaves, when he is hungry; and therefore Jesus would be running contrary to His Father's will, if He used His new powers to make bread for Himself.

On the other hand, in Ss. 69, 2: 75 He uses this Spirit-given power to feed thousands of hungry people. Clearly He learnt through the struggle of this temptation that His power was to be employed to help others in their need, but never for Himself. On this rule, as we shall see, He acted throughout His life.

- 2 The second temptation seems to have come to Jesus from the consideration of what means He was to use, in order to bring His own people to believe in Him and accept Him as the Messiah.

The certainty that He was the beloved Son of God suggested the thought, that He could trust His Father to save Him from every danger. Special protection is promised in the passage quoted. If He should throw Himself down from the pinnacle of the Temple, the angels would save Him, and His preservation from hurt would convince the people that He was the Messiah.

Jesus sees, however, that to follow such a course would lower the character of His mission. He must on no account seek to win men for the Kingdom by a display of marvels that would *compel* belief, but must be content to draw them by the inherent truth and beauty of His message and His own character. Cf. Ss. 55, 76, where He refuses to work miracles to prove His Messiahship. The purpose of the Kingdom is not to overcome our wills by a display of divine power but to draw out our hearts to love our Heavenly Father by a manifestation of His goodness and love.

- 3 There are many prophecies in the Old Testament to the effect that the Messianic kingdom will embrace the whole world. The Jews of the time of Jesus believed that these prophecies meant that the Christ would be a great warrior, that He would conquer the Romans, the Parthians and every other hostile power, and would set up His throne and rule the world, making the Jews the one imperial people.

Conscious of the miraculous powers stirring within Him, Jesus soon realized that He now held in His hands the means of accomplishing this Jewish dream. He felt Himself equal to the conquest of the world. Might it not be well to subdue all nations under His power, before He attempted the task of teaching them the will of God and the way of salvation?

But such a programme could be carried out only by an appeal to force, and to methods which would involve evil. How could He attempt such things under the guidance of the Holy Spirit, who had come as a dove? The whole scheme was thus a temptation to be driven instantly from the mind. To adopt such a plan would be to do the will of Satan, not the will of God.

- 1-3 From each of the temptations there thus springs a rule, which became a principle of action for Jesus throughout His life :—

- a. He is not to use His miraculous power for Himself.
- b. He is not to seek to win men to the Kingdom by marvels.
- c. No force is to be used for the extension of the Kingdom.

From this narrative we may learn that Jesus expected a world-wide Kingdom, and that He held a purely spiritual conception of it. He conceived it as a Kingdom of holiness, to be established solely by purity, love and self-sacrifice.

- 4 Mark what follows when a man withstands temptation. To be tempted is no sin; it is yielding to temptation that is wrong. The best of men are severely tempted. Indeed all progress in the holy life is necessarily accompanied by temptation, temptation to stay at the lower level instead of climbing up.

- 91 When Jesus heard that, by the will of God, John the Baptist had been delivered into the hands of Herod Antipas (S. 68), He left the south and withdrew to Galilee. But instead of returning to Nazareth, He settled in Capernaum, a populous town on the north-west shore of the Sea of Galilee, and made that the headquarters of His work for some months.

The fact that Jesus, 'the light of the world' (John viii, 12), first shone out amid the dense spiritual darkness, and religious torpor of Capernaum, recalled to Matthew's mind a prophecy which represents the people of this region as sitting "in darkness," "in the region and shadow of death," until a great light rises on them.

Zebulun and Naphtali are two of the twelve tribes of Israel (p. 11): their territories met on the Sea of Galilee near the site of Capernaum. In the time of the prophet Galilee contained a very mixed population and thus was called "Galilee of the Gentiles."

- 2 Jesus begins His public ministry as soon as John is thrown into prison, and He takes up John's utterance and delivers it word for word.

It is most noteworthy that, while these words, the first which Jesus spoke in public, concern the Kingdom of Heaven, He says nothing about Himself as the King. The same is true of the Sermon on the Mount (Ss. 13-21), and of all His teaching down to S. 77. In these Sections He frequently refers to Himself as *the Son of Man* (see S. 27, n.), but that phrase was not understood by the Jews as a title of dignity at all. They did not know what Jesus meant by it. Thus down to S. 77 Jesus never speaks directly of Himself as the Messiah.

The reason was that the Jews believed that the Messiah would be a political deliverer, and that, crushed as they then were under the Romans, they were looking for Him with the utmost eagerness. Had they come to believe that Jesus was the Messiah, they would have made Him their leader, even had it been necessary to use force, and would have at once risen in armed rebellion

92 against Rome. There was a moment when there was some danger of their doing this : John vi. 15.

Now Jesus had laid aside altogether the political conception of the Messiah : He had reached the conclusion that His Father's will was that He should set up a spiritual Kingdom and should work under the direction of the dove-like Spirit. Consequently, if He was to win the Jewish people for this Kingdom of the Meek and Lowly (S. 50, 3), He had first of all to change completely their conception of the expected Kingdom and of the Messiah, its King. Therefore, to gain time for this process of illumination, and to prevent a rising against Rome, He gave up the first part of His public life to the exposition of the spiritual Kingdom He had come to found, and for the present said nothing about His own position as the Messiah.

In S. 78, 1 we learn that Peter and the rest of the Twelve had realized that He was the Messiah ; and so from that moment He speaks freely to them on the subject. Yet even then He gave them strict injunctions not to speak of it to outsiders : S. 78, 2.

It is only from S. 96 onwards that He publicly declares Himself the Christ.

10

Jesus realized from the beginning that His public life would be short. It was thus of the utmost consequence that He should train a company of disciples, who should be ready to carry on His work after His departure. He therefore begins to attach selected individuals to His person from the very start.

It seems very strange at first sight that He should select *fishermen* for such a task : it would have seemed wiser to seek for educated men. But they were wanted to woo and win men of all classes and all races into the Kingdom of God. Now it is through transparent simplicity and humility (S. 84, 1), not through learning or fine philosophy, that men find their way into the Kingdom. Thus Jesus wanted men who would be examples of this divine simplicity and humility themselves, and who would be able everywhere to touch the hearts of the simple common people, who form the mass of mankind. Cf. S. 50, 1.

fishers of men : He would teach them to catch men for God's Kingdom.

11

This section gives a general description of the activity of Jesus during the first part of His public life. He went about *teaching* and *healing*. Here we have one of the most noticeable facts with regard to the life of Jesus : *teaching* was His chief task, but He always combined with it some practical *work* for the good of men. Mohammed taught and fought battles ; Confucius taught and governed provinces ; Buddha taught and acted the monk ; Jesus alone worked for both the souls and the bodies of men.

People often refuse to believe that Jesus worked miracles, scornfully comparing them with the prodigies attributed to saints in all religions. But a little reflection shows that the comparison

- 11** is altogether unwarranted. Take, for example, the innumerable miracles described in Buddhist books: each is simply a marvel, an astounding exhibition of unrestrained power, devoid of meaning or purpose, prompted by neither righteousness nor love. The works of Jesus, on the other hand, are full of divine restraint, never mere marvels, never done for Himself. Each is an act of mercy, done to help some man, woman or child in distress. They are prompted by purest love. Hence they have been fruitful beyond all reckoning. They have created modern philanthropy; for His example, copied by the Apostles, has come down through the generations, and still is widening and multiplying its beneficent activity to-day.

the gospel of the kingdom: i.e., the good news about the Kingdom of God. "The Good News" was the phrase that Jesus used for His own message: see p. 19.

- 12 the mountain:** the hill country on the west side of the Sea of Galilee.

- 13, 1-8** These beautiful sentences are known as the Beatitudes, *beatitudo* being the Latin word for blessedness. Jesus here analyses the Christian character into its essential elements, and shows the special blessedness which each wins. Note how distinctly Jesus sets forth the Kingdom as spiritual in these sentences. Blessedness depends upon character, not upon circumstances, upon what a man *is*, not on what he has.

- 1 the poor in spirit** are men who realize their own moral and religious poverty. Perceiving their own ruined state, they first of all repent, and then pray constantly thereafter that they may be built up. This is the spirit which brings men into the Kingdom.

- 2 they that mourn:** so long as evil is not completely expelled from his own nature, and so long as there is sin and misery among men, the true man must mourn.

they shall be comforted: comfort begins when the work of cleansing begins within him, grows deeper the more he realizes what the Kingdom is doing for men, and will be perfected when Christ's work is complete.

- 3 the meek:** meekness is the patient endurance of wrong. The man who is meek does not hit back, does not fume under irritation, takes outrage and abuse in silence, forgets all his own rights, is willing to lose everything rather than show ill-nature or resentment. He knows that nothing can conquer the hearts of men except love shown through suffering. The teaching given here is further developed in S. 15, 5. The best commentary on the verse is the behaviour of Jesus when He was being tried, and when He hung on the cross: see especially Ss. 130 (at the end), 134, 135, 137.

13, 8 How can the meek inherit the earth?—Think of Jesus, and you will understand.

4 they that hunger and thirst after righteousness. . . . shall be filled : “Can this be true, Lord? We daily wrestle against sin with tears and sighs and agonizing prayers: shall we at last have done with this long battle and be filled with righteousness?”

“Yes, in very truth: My Father will fulfil your long yearning for sinlessness, and will satisfy your hungry hearts with perfect holiness.”

“Blessed Jesus! this is the sweetest of all Thy promises.”

5 the merciful : mercy is tenderness of heart and has many forms, two being prominent above the rest, the mercy that relieves suffering, and the mercy that forgives wrong-doing. We shall never receive God's merciful forgiveness so long as we are unpitiful and unforgiving ourselves: see S. 16, 3.

6 the pure in heart : every religion insists on purity: the great question is, What kind of purity is demanded? It may be purity of body, or of clothes, or of food, or of race. It may be the negative purity which consists in not being defiled by contact with people of another faith. It may be sexual abstinence, or abstinence from murder and other serious crimes. Or, it may have a moral meaning of considerable depth, and imply abstinence from immoral actions in general. But none of these tests is really decisive as to the purity of the man. You may have *all* these forms of purity, and yet be full of hatred, lust, cruelty and irreverence. The only searching test is *purity of heart*, i.e., purity of thought, feeling and will.

Are my imaginations pure? Have I begun to control them? Do I detest the foul thought, or do I take a secret pleasure in it?

they shall see God : they alone can see God. The eternal Spirit cannot be discerned by the eye, nor by the mere intellect. It is only by man's loftiest faculty, his moral and spiritual nature, here called the heart, that God can be seen; and that only when it is pure; for the heart filled with unclean thoughts and desires is too muddy for that fine sympathy which alone can understand Him. Impurity blots out the vision of God.

7 the peacemakers : first between man and man, and then between man and God. How much love, gentleness and justice are needed to reconcile enemies! How much spiritual wisdom is necessary in order to bring the revolted human heart back to God!

they shall be called sons of God : they deserve the title, as being already in some degree like their Father: see S. 56.

8 persecuted for righteousness' sake : at first sight this seems to be a mistake. Our neighbours wish us to be moral men: they will not persecute us for speaking the truth, or for living pure, sober,

- 13, 8** honest lives.—So long as you do what is right according to the standard of the society in which you live, you will be praised; but as soon as you begin to try to live up to a higher standard, you will be persecuted. Wilberforce and his friends who proposed to abolish slavery were violently condemned for many years; the early total abstinents in Britain were treated as madmen and fanatics; and in the beginning of the Salvation Army movement the Officers were pelted with bricks by the people and shut up in prison by the police. So in Hinduism: Vidyasagara was ostracized and condemned on account of what he did for Hindu widows; every convert to Christianity has to endure serious persecution, even when his people recognize that he is acting in obedience to his conscience; and if any Brahmin to-day, in recognition of the Fatherhood of God, were to invite a company of low-caste people to eat with him in his house, he would at once be outcasted and boycotted. Cf. S. 42 and note.

Am I faithful enough to draw persecution upon me?

Jesus here tells His disciples that they will be persecuted; and the prophecy is fulfilled in every country to-day. When Hindus persecute a Christian convert, they bear witness by their actions to the truth of Christ's words.

for righteousness' sake for my sake: being persecuted for Jesus' sake is the same as being persecuted for righteousness' sake: that clearly is implied. To love Jesus is to love righteousness; to live for Jesus is to live for righteousness. Cf. S. 121.

- 14, 1** As salt is needed to preserve and season food, so Christians are needed for the purification of individuals and the reformation of society.

As salt sometimes loses its saline character and becomes useless, so a Christian may lose the distinctive Christian qualities and become valueless. What is the use of a Christian who does not act like salt on those round about him?

Why does Jesus compare Christian influence to a pungent thing like salt?

- 2 Ye are the light of the world:** i.e., you possess the moral and spiritual light which all men need. In John viii. 12 Jesus calls Himself "the light of the world": His disciples possess the light, because they receive it from Him, the central source.

A city set on a hill: Jesus constantly teaches that Christians are set on a high hill of privilege as compared with other men. See the end of S. 46. Privilege brings responsibility; a man who owes much to Christ ought not to shirk the duty of making others realize the source of his inspiration and light.

the bushel: i.e., the wooden tub for measuring corn.

the stand: i.e., the bracket or table on which the lamp stands.

- 14, 2** Jesus knew very well how fiercely persecution would beat upon His followers, and He realized that they would be tempted to evade persecution by concealing their faith. So many a Hindu to-day reads his Bible and prays to Jesus in secret, hoping thus to secure his own salvation and yet escape being driven out of caste. "I am a secret disciple," is a phrase that is often heard. These sentences are Jesus' warning against such conduct. The secret disciple carefully puts his light under the corn-measure, for fear a single ray should disclose his secret. Can he be said to be a disciple in any true sense, if he acts thus contrary to his Master's words?

that they may see your good works and glorify : the Christian's light burns brighter in conduct than in speech. Note that we are told to let our light shine, not that men may praise us, but **that they may glorify God**, from whom comes the power enabling the good man to live righteously.

- 15, 1 the law or the prophets :** see p. 3. These words stand here for the whole of the Sacred Scriptures. Since Jesus was introducing a new system to His fellow-countrymen, the Jews, it was most necessary that He should state definitely in what relation His teaching stood to the Scriptures. Very naturally most men thought that, since He was preaching a new faith, He was hostile to the old; while some, who had felt the burden of the Jewish law, imagined that He meant to lower the standard, in order to make religion easier.

Here, then, He states explicitly the relation of His own life and work to the Scriptures, and in so doing gives utterance to an altogether new conception, which effectively distinguishes His system from the old religion and sets it above it, yet makes any hostility between the two unnatural, and any lowering of the standard of conduct inconceivable. The new conception is this: *He has come to fulfil Judaism ; Christianity is the perfect religion, of which Judaism is the earlier and more rudimentary form.* Judaism is the bud, Christianity the flower. Jesus came to lift every part of the old religion to completion.

Mark how Jesus fulfils the whole of ancient Judaism. He teaches us to make love to God and man the motive of all conduct and the test of the morality of every action (S. 105), and thereby enables us to rise to moral heights scarcely contemplated in the Law of Moses. The ideals and the aspirations of the Prophets are realized in His own life and character (Ss. 26, 52, 80, 96, 101, 127, 129, 130, 136, 137, 138). He Himself is the new Temple, of which the old is but a rude symbol (S. 51, 1 and John ii. 19); while in His death sacrifice reaches at once its highest purpose and its final interpretation (S. 126, 2, n.)

This is the attitude of Jesus to all other religions also. Each contains a partial revelation of God's will, but each is incomplete; and He comes to fulfil them all. In each case Christianity seeks not to destroy but to take all that is right and raise it to perfection. Christianity is the full, final truth, towards which every

15, 1 religion has been straining. This is the reason why every religion recognizes a likeness between itself and Christianity. Thus, when a Hindu or a Mohammedan becomes a Christian, he does not lose whatever is best in his own religion, but gets it back in a fuller and richer form.

Till heaven and earth pass away: God's law which Jesus came to reveal in its fulness will stand for ever: no man need dream that he can tamper with it, or that any revelation from God will lower its supreme demands.

one jot or one tittle: one dot or one stroke. Jesus means that the whole of the old law, down even to the smallest part, shall find its perfect fulfilment.

the scribes and Pharisees: these men were popularly regarded as saints who acted up to the extreme limits of the law. Since Jesus reveals the law of God in its fulness, his followers must live up to a higher standard of righteousness than the Jewish leaders ever reached.

2-6 In these paragraphs Jesus shows us how He fulfils the Jewish law. In each case He takes a commandment and shows that the principle which is implied in it is very much wider than the commandment itself. This principle involved in the commandment is the will of God, and must become the rule of Christian action. In this way He brings each commandment to perfection.

2 but I say unto you: when the prophets brought a message to Israel, they always said, "Thus saith the Lord." Mark the new authoritative position taken by Jesus, which shows that He regarded Himself as above Moses and on quite a different plane from the prophets. Cf. S. 80, 1.

Thou shalt not kill: here Jesus fulfils the sixth commandment of the Decalogue. See p. 10. 'Kill' here means 'commit murder.'

the judgement: the local court.

the council: the Sanhedrin (see p. 17), which was the High Court for the whole country. Note the ascending seriousness of the punishment, culminating in an awful penalty after death.

Raca: an expression of contempt, like the English 'blockhead.'

Thou fool: This means "irreligious one," and is an expression of extreme contempt springing from spiritual pride. This kind of evil feeling expressed by 'religious' people may do immeasurable harm.

These sentences mean that the law does right, when it forbids murder, but that it does not go far enough. Why is it sinful to murder a man?—Because men are brothers, and murder is an

- 15, 2** unbrotherly act. But if that be the reason why murder is wrong, then all unbrotherly actions are wrong; and so, not murder only, but hatred, anger, contempt, insolent abuse and spiritual pride are all sinful. The law does not go to the root of the matter: it is the angry feeling in the heart that is the real cause of murder.

If therefore.....thy gift: the meaning of this sentence is, *Your heavenly Father will not accept your worship so long as you maintain an unbrotherly attitude to a fellow man.* If a boy strikes his sister and then runs to his father to be petted, what will his father say?—A man who behaves in an unbrotherly way to a fellow man, and then turns to worship God is exactly like that boy. Religion is not a plan for securing God's favour to us, while we continue our evil conduct.

Agree with thine adversary: as it is wise to come to terms speedily with a creditor, who may otherwise get you imprisoned for debt, so it is wise to make up all quarrels with brothers here on earth, lest you receive from God the severest possible punishment for your unbrotherliness.

- 3 Thou shalt not commit adultery:** here Jesus fulfils the seventh commandment. The command against adultery is right, but it does not go far enough; lustful desire, imagination and thought are wrong for the same reason that adultery is wrong: they pollute the heart. Cf. S. 13, 6.

stumble: impurity is a peculiarly subtle and insidious enemy and many men have allowed their souls to be so saturated with its influences that they find it exceedingly hard to keep the thoughts pure, even after they have repented. Hence the teaching here: Whatever exposes you to temptation must at all costs be abandoned, even if it be as useful and as dear as your right eye or right hand. Do love stories stir impure thoughts? Do not read them. Does your occupation lead you into temptation? Give it up. It is better to live a narrow life and be saved than to live a full life and be lost.

Whosoever shall put away: the Jewish law of divorce was very lax: a man could put away his wife for the most trifling reason, the only condition being that he should give her a certificate of divorce, so that there might be no doubt about her position. But if a woman leave her husband, and become united to another man, she is guilty of adultery, even if all the law-books and all the law-courts of the world give their sanction. So the husband who sends his wife away drives her into adultery, and the man who marries her commits adultery. If however the ground of separation be adultery on the part of the wife, clearly the husband does not incur the guilt of making her an adulteress: she has made herself that already. For the attitude of Jesus towards the law of divorce quoted here, see S. 87.

15.4 All men consider breach of oath a serious sin : Jesus forbids the swearing of oaths altogether.

He first takes up a number of forms of swearing, which were in common use, because they seemed less serious than swearing directly by God's name, and shows that every such oath is in reality sworn in the name of God. But the ground on which He forbids oaths is this, that every thing beyond simple affirmation and negation springs from evil. The truth of this becomes evident as soon as we realize that what gives value to swearing is the idea, that a promise made under oath is sacred. But that necessarily implies that ordinary promises are not sacred ; and so we are at once led to the conclusion that, apart from an oath, a lie is of little consequence. Thus the very idea which gives oaths their strength is immoral. See Charles Lamb, *Essays of Elia, Imperfect Sympathies*.

The swearing of oaths is practised because so many men tell lies. Jesus would have us live lives of such transparent candour that a simple "Yes" or "No" will be sufficient and will be accepted.

5 An eye for an eye, and a tooth for a tooth : i.e., if A knocks out one of B's teeth, the judge shall give B leave to knock out one of A's teeth. This form of law is very common in ancient codes. It is the spirit of revenge worked into law.

How skilfully Jesus sets *Revenge* and its antithesis *Meekness* side by side ! In these sentences Jesus tries to make us understand what meekness is. He bids us take a second blow rather than return the first, give up two garments to the man who wants to take one rather than show him a hard unbrotherly face, carry a rough soldier's baggage twice as far as he demands rather than say an unkind word, give and lend freely rather than be niggardly. These imperatives are not commands to be literally obeyed ; they are vivid examples of the radiant graciousness and goodness of meekness. It is the spirit of such illustrations that is to be followed, not necessarily the letter : you must not give wine to the drunkard, when he asks for it ; nor the children's bread to the spendthrift. But see that you open your heart to let in this meek spirit in all its fulness : kill every revengeful thought and feeling ; forget your own rights and your own privileges ; accept every wrong meekly ; get rid of the greedy grasping temper ; treat every man graciously and bountifully.

6 Thou shalt love thy neighbour : this is an old Jewish law, the meaning being "Thou shalt love thy brother Jew." It was meant to teach the people to be kind to one another and so help national unity. But the average man quite naturally took the words to mean that, if he was bound to love his brother Jew, he was quite free to hate the foreigner. Finally it was taken to mean, "Love your friends and hate your enemies."

sons of your Father : the foundation of the religious life of Jesus was His consciousness that God was His Father. From

15,6 His very childhood he looked up to Him with tender filial affection and felt that He was beloved in return as a son (Luke ii, 41-52); and throughout His life the same glad consciousness remained. He ever lived in the sunshine of His Father's love, conscious in His filial faithfulness of His Father's complete approval.

As a consequence of this, His aim in all His work on earth was to make men *sons of God*: this title describes the true followers of Jesus even more fully than the title *citizens of the Kingdom*.

The passage before us gives us one of the chief marks of the sons of God, viz., *likeness to their Father*. A man is not a son of God, unless he shows the same free gracious forgiving love that God shows. Cf. S. 13, 7.

We may also learn here what Jesus thought about God the Father and His human sons. God is the Creator of the universe; He is the Creator and the Sustainer of all living things; but He is the Father of men only. He is our Father chiefly because of His Fatherly love, which prompted Him to create beings capable of being His sons. He has made us like Himself, giving us a moral nature and a responsible will, which fit us for loving Him and for having fellowship with Him.

But, although Jesus teaches that God is the Father of all men, He teaches as distinctly that all men are *not* sons of God. The right translation of the text is, "that you may *become* sons of your Father." Men are potential sons of God; and they do not become real sons, until they learn to love their Father and begin to be like Him in will and character.

For another mark of the sons of God, see S. 83. Compare also S. 46, n.

what reward have ye? What reward can you expect in heaven?
publicans: see p. 18.

2-6 Thus Jesus has given us five examples of the Christian fulfilment of the Mosaic Law. The law against Murder finds its perfect fulfilment in the broad Christian principle of *brotherliness*, the law against Adultery in *purity*, the law against Perjury in *simple truthfulness*, the law of Retaliation in *meekness*, the law of Race Unity in *universal love*. We have the final summing up of the whole matter in S. 105 in the rule, "Love God and love your neighbour." The man who sincerely loves God and loves his fellow man will not break any moral command. Love is the complete fulfilment of the Law. Cf. also S. 20, where a similar summary is given.

16-17 "The new righteousness, the righteousness of the citizens of the Kingdom, looks throughout towards God. God is its motive, God is its aim, God is its object; God, and nothing lower than God. No man is truly a citizen who is not in all his conduct and life, looking directly God-ward." Bishop Gore.

16, 1 **righteousness:** i.e., righteous acts, such as the giving of charity, prayer, etc.

16,2 sound not a trumpet before thee: a forcible metaphor for, "Do not make a display, in order to attract attention."

hypocrites: men who pretend to be what they are not. Charity given to attract attention, to win praise, or to get a decoration from Government, is not charity.

they have received their reward: i.e., they have won the only thing they really cared for, the praise of men, and that is all the reward they will receive.

3 enter into thine inner chamber: solitude is of the utmost value to the man who wishes to pray. Jesus found solitude for prayer in the mountains (S. 70, 1): do I seek it and find it?

use not vain repetitions: the repeating of divine names or of prayers many times is a common thing in most religions.—God is your heavenly Father: will you use speech to Him such as you would not use to your earthly father?—Such repetitions turn prayer into a mere charm or *mantra* instead of quiet, reasonable intercourse between the human child and the heavenly Father.

your Father knoweth: many people make this idea the basis of an argument against all prayer. Why should we go to God, who knows all things, to tell Him our wants?

Prayer is the intercourse of the human child with the heavenly Father. It includes thanksgiving, adoration, confession, and aspiration as well as petition. It is the opening of the heart to God with all that it contains. Since God wishes us to be His sons in deepest reality, using all our powers to do His will, He desires us to have free intercourse with Him, that we may know Him and His will better. Since He has given us each a free responsible will, He does not wish to crush this will, but to develope it and to make it strong for good. Hence He wishes us to desire things, and to express our desires to Him in prayer.

Our Father which art in heaven: note that the three first petitions of the Lord's prayer refer to God's name, kingdom and will. These stand before the petitions which voice our human needs.

Thy kingdom come: may Thy kingdom find its way into the hearts of all men.

Thy will be done: may Thy will be done by men on earth, as it is done by the angels in heaven.

Give us this day our daily bread: since God is our loving Father, and since He has set us in this world, where we require food, clothing and other material things, it is becoming that we should ask Him to supply all these needs of our bodies as well as the needs of our souls. Jesus was consistent in this matter: He

- 16,3** not only taught His disciples to pray for the things of the body; He healed men's bodies, and fed the hungry: S. 69, 2.

forgive us our debts, as we also have forgiven our debtors: for the metaphor, Cf. S. 86, 2.

For if ye forgive: these sentences teach explicitly the truth which is contained in S. 13, 5, and which is also implied in S. 15, 5, that God demands that we shall forgive those who do us wrong. The same truth is put vividly before us in a parable in S. 86, 2.

- 4 when ye fast:** for further teaching on fasting, see S. 32.

- 17,1** Set your heart upon heavenly things, not upon money. Let your heavenly interests be your treasure, not anything you have on earth, whether money, or houses, or furniture, or books or position.

Where your treasure is, there your heart is. Thus, if your treasure be destroyed, your life is ruined; for your heart goes with it. But treasure in heaven is perfectly safe.

- 2 single:** the Greek word means both "single" and "generous," and both meanings are intended: the man whose eye is single, i.e., set on heavenly treasure only, is necessarily generous also.

evil: i.e., greedy, grudging, covetous, avaricious. See Prov. xxiii. 6; and Cf. S. 92.

The eye is the lamp of the body: if eyesight goes, the whole body is plunged in darkness. So it is with the eye of the soul: when it is single, set on heavenly treasure alone, free from covetousness, the soul is flooded with light; but sordid passions exclude God's light.

- 3 mammon:** a Syriac word meaning 'wealth.' You cannot serve God and gold.

- 4 Be not anxious:** Jesus does not forbid thoughtful provision for family and personal needs. He forbids that anxious and distressful state of mind, which does so much harm to body, mind and soul, and which is in itself a form of distrust of the Heavenly Father.

Is not the life more than the food?—If God has given you life, will He not give you food to sustain it?

and the body than raiment?—If God has given you a body, will He not give you clothes to cover it?

are not ye of much more value than they?—Cf. S. 41, 3, n.

stature: take the marginal reading, 'age,' and interpret, "Which of you by worrying can add an inch to the length of his life?"

17, 5 Solomon : see p. 11.

cast into the oven : dried grass was used as fuel.

6 seek ye first : the worldly man says, ' Let me first make sure of the comfort of my family, and then I shall have a free mind to attend to religion.' Jesus says, " Make sure first of God's Kingdom and righteousness, and all that you need will be supplied to you."—What do you make your primary aim ? What do you make sure of first ?

Sufficient : sufficient to the day is its own trouble.—Am I learning to live each day happily, trusting God for to-morrow ?

18, 1 Judge not : i.e., your neighbour's character.

You shall be judged by God as you judge others, and the standard by which you measure others will be applied to yourself.

Fault-finding is odious, chiefly because it does not deal with matters of fact, like the verdict of a jury, but is a process of judging a man's character. No man is perfect in character ; so that the fault-finder (who, as Jesus suggests, is usually much more faulty than the man he criticizes) is a *criminal playing the judge*. Hence Jesus calls him a hypocrite, and bids him become perfect before he dares to judge his brother's character.

"Turn thine eyes upon thine own self and beware thou judge not the deeds of other men. In judging of others a man laboureth in vain, often erreth, and easily sinneth ; but in judging and examining himself, he always laboureth fruitfully." *The Imitation of Christ*, Book I, Ch. XIV.

2 Do not teach the highest, holiest truths you know to coarse unclean men ; for they will probably turn them to ridicule and heap abuse on you.

19 ask : i.e., pray.

seek : do not only pray : use all your own faculties in seeking what you want.

knock : demand admittance ; take the initiative ; go forward boldly in God's name. Do I count on God's assistance, and so advance without faltering, in my own life and in God's work ?

Jesus states here a plain, simple truth. Those who ask receive. Those who do not believe in prayer are the people who do not ask.

how much more shall your Father : Cf. Ss. 85 and 98.

20 This is a general rule of conduct summing up all that has gone before. See the final note on S. 15.

21, 1 Jesus here exhorts us to be most careful to follow the definite path He has marked out for us in His sermon, as there is no

- 21,1** other way that leads to life, and it is not only very easy to miss, but is so narrow, rugged and steep that men are inclined to avoid it.

Have I passed through the narrow gate of self-surrender to God's will? Do I know by experience the difficulty and the sufferings of the way of Jesus?

- 2** Jesus here bids us be very wary lest we be misled by untrustworthy religious teachers. He bids us test all teachers by the moral and spiritual results their teaching produces on themselves and their followers.

The same warning is applicable in the case of all teachers and leaders. There are leaders who are most attractive to young men, but whose influence is in the long run most pernicious. Test your leaders by the principle set down here.

- 3** Jesus ends His sermon with a fervid exhortation that we should actually do the will of God, and not merely think about it or speak of it. Faith, devotion, orthodoxy, knowledge, however precious as means to the great end, will not be of any value, when we stand before the throne of God. The question for me is, Am I doing the will of God day by day?

in that day : i.e., the Day of Judgment. Jesus is the judge.

I never knew you : Jesus knows personally every man who does the will of God : cf. S. 121. Does Jesus know me?

- 22** **their scribes :** the people were accustomed to hear the scribes teach in the synagogues : p. 5. But these teachers never dared to make any statement without quoting the sayings of former teachers in support of it. To this the manner of Jesus, with His authoritative, "I say unto you," formed a great contrast.

- 23** To the Jews leprosy was unclean, and to touch a leper brought ceremonial uncleanness. For this reason lepers were not allowed to live or eat with clean persons, nor to live in towns; they had to live at a distance from other dwellings; and, if they met anyone on the road, they had to cry, "Unclean, unclean!"

Jesus usually healed by a word : see Ss. 24; 25; 51, 2; 73; 81. Why did He touch the leper?

see thou tell no man : Jesus was anxious to heal disease, but his first duty was preaching. When people heard that He worked miracles, they crowded round Him in such throngs that preaching became impossible. Hence He often told those whom he had healed to say nothing about it. Cf. Ss. 35 and 52.

the gift : in the law of Moses (Lev. xiv, 2-32) a rule is laid down that, if a leper get rid of his leprosy, he shall go to the priest to be examined, and, when the priest has declared him clean, shall present a certain offering, and then be allowed to re-enter society.

23 Jesus wished the man to comply with the law; and He also pointed out that the fact of his being certified as clean by the priest would be irrefragable testimony that Jesus had actually cured him.

24 **centurion**: a Latin word, meaning a military officer in command of a hundred men. He probably belonged to the army of Herod Antipas. We do not know what this man's nationality was, but he was not a Jew. He had, however, been deeply influenced by the religion of the Jews.

As a soldier, he was impressed with distinctions of rank and with the obligations they impose; so he felt keenly his inferiority to the great Preacher and Healer. He could not ask Him to come to his house. Besides there was no need. He as an officer merely gave an order, and it was carried out; and he felt instinctively that Jesus had similar authority over diseases: let Him but give the order, and the disease would retire.

no, not in Israel: the great religious advantages which the Jews enjoyed would lead Jesus to expect to find faith among them; but this Gentile had shown a deeper faith than any Jew.

The incident led Jesus to speak of the multitude of Gentiles, who, He foresaw, would follow this noble soldier in his love for God and faith in Jesus. The Kingdom of Heaven begins on earth but is consummated in heaven. So Jesus pictures those Gentiles coming from the East (e.g., India) and the West (e.g., Britain) and sitting down at the feast with the Patriarchs of Israel (p. 9); while, on account of their want of faith, many Jews, descendants of those patriarchs and natural heirs of the Kingdom, are shut out from the light and joy of the feast, and left in the darkness outside to weep their sad lot and gnash their teeth in disappointment. For this spiritual feast, see S. 126, 2, n.

26 The two lines of poetry are quoted from a prophecy, written six centuries before the time of Jesus, and describing a person, called *the Servant of Jehovah*, bearing the diseases, the sins and the sorrows of Israel. Matthew watched Jesus, as He stood in the street of Capernaum, in the waning light of evening, the centre of a great crowd of sick and insane with their anxious relatives, uplifting with tenderest sympathy the burden of suffering from each in turn; and through the disciple's heart there flashed the prophet's words, "Himself took our infirmities, and bare our diseases." He saw it all: Jesus was *the Servant of Jehovah* prophesied about so long ago; there He stood, lifting up and taking away the sufferings of the people. Compare the other picture of the Servant in S. 52.

27 **the other side**: i.e., of the Sea of Galilee.

a scribe: this Jewish theologian was so impressed with the teaching of Jesus that he proposed to become one of His disciples and

27

to follow Him everywhere. But Jesus, wishing to make sure that the man was willing to share all the privations of His own wandering life, and anxious in all fairness to warn him of what was before him, gave him a reply which was in itself a searching test.

But there is another important point to notice. The scribe addressed Jesus as "Master," i.e., "Teacher": Jesus in His reply calls Himself *the Son of Man*: what does this title mean?

The phrase "son of man" was commonly used for "man": Psalm viii, 4. The addition of the definite article, however, makes a great difference to the meaning. "The Son of Man" must denote one who has a unique position among men; for it literally means "the man." It, therefore, seems likely that Jesus wished by the use of this title to express *His own special relation to all men*. His teaching shows us that this idea of His kinship with all men was one of the leading thoughts in His mind. Similarly, by the phrase "the Son of God" He expressed *His own special relation to God*. A study of the passages in this Gospel where the title, the Son of Man, occurs (Ss. 27; 30; 40; 48; 51; 54, 4; 55, 2; 63; 78; 79, 2; 80, 2; 82; 91; 93; 94, 2; 114, 1-2; 116; 117; 121; 126; 128; 130) will show that they all fit into the conception of one, who, though at present in deepest humiliation, holds extraordinary authority among men, has a great work to carry out on their behalf, and in the execution of it will pass through a tragic death to the greatest possible glory beyond.

another: Jesus had summoned this young man to follow Him, and he was inclined to do so, but his father stood in the way. What was his duty in these circumstances?—The young man himself thought that he had better stay at home until his father's death: after that he would feel free to follow Jesus. The reply of Jesus means, "Leave the spiritually dead to bury the physically dead." When a man is touched by God's Spirit and roused to the knowledge that it is his duty to preach the truth, nothing ought to be allowed to prevent him. He must disobey his father, in order to obey his God.

There is nothing contrary in this to the law of filial obedience or the duty of upholding family life. No religious teacher has laid more stress than Jesus on the sanctity of family relationships. He teaches the sacredness of marriage in the most emphatic way possible: Ss. 15, 3; 87, 2; He was obedient Himself as a child: Luke ii, 51; He vindicated the law of filial duty against the quibbles of the Scribes: S. 72, 1; and, even when he was hanging on the cross, He made arrangements for His mother's comfort: John xix, 26-27.

On the other hand, when His mother wished to stop Him in the work His Father had given Him to do, He did not yield to her (S. 56); and He warned His disciples most clearly that the divine truth He came to announce, would cause divisions in households: Ss. 42, 43.

From all this we realize that, when manhood has been reached, each individual is directly responsible to God for his actions.

27. *Children* must obey their parents, but when a child has become a *man*, he is directly responsible to God for all that he does; and therefore, if a father bid his son do something wrong, or forbid him to do something which is right, then the son's duty is to disobey. The son will find it a most painful thing to have to withstand his father, but his duty is clear. On the other hand, he is still bound to show his father all honour, to carry out his wishes in all things lawful, and, if need be, to support him.

The difference between Buddhist and Christian ideas in this matter will make our meaning clear. At the call of Gautama the Buddha many a young Indian left his home in defiance of his father, abandoning his wife and children, and refusing thereafter to be in any way responsible for wife, child or parents. According to Christian ideas this could never be right: there may be acts which a young man may feel bound to do in disobedience to his father, but it can never be the will of God that he should repudiate the responsibilities of his position as a son, a husband and a father. These relationships are indissoluble and permanent; they bind men as long as life lasts. A deeper knowledge of God will only deepen a man's consciousness of his duty to those who are his own flesh and blood.

28. Jesus rebukes His disciples for fear, on the ground that it shows want of faith. That they were in danger of death was no reason for fear: when we die, we fall into our Father's hand. He then calmed the tempest, to teach them how completely the most ungovernable powers of nature are controlled by God; so that they might never fear again. To convey such a lesson as this an act is far more effective than volumes of teaching.

29. **the country of the Gadarenes:** the territory of the large town of Gadara seems to have come down to the shore of the Sea of Galilee, including a considerable stretch of the range of limestone hills which runs along the eastern shore. In these hills there are numerous caves which were used in the regular Jewish way as graves. Jesus and His disciples landed on this coast at a point near a place then called Gerasa (Mark v, 1) or Gergesa, now called Khersa, where the steep hills actually run down into the sea. Scarcely had they stepped ashore, when two raving lunatics, who lived in some of those empty tombs, came rushing towards them, uttering wild cries.

These men had somehow divined that Jesus was the Son of God; and, regarding themselves as belonging to the powers of evil, they fancied He had come to rid the earth of them. So they say to Him, "Can you not leave us alone? Have you come to thrust us down to torment before the appointed time?"—Like many other people, they imagined God was their enemy. It had never entered their head that God loved them and had sent His Son to save them.

If thou cast us out: the whole subject of demon-possession is so obscure that we cannot pretend to explain the extraordinary

- 29 occurrence that followed the healing of the men. All we can say with certainty is that the men were cured, and the swine were drowned.

The end of the story is rather sad. The extraordinary power of Jesus frightened the people and they begged Him to leave their territory. How strange that they did not reflect on the wonderful goodness of His act to the insane men. If they had only realized the love of Jesus! But because He had shown such power, they were afraid of Him and drove Him away.

- 30 **his own city**: i.e., Capernaum: S. 9, 1.

A man, helpless with paralysis, is brought to Jesus to be cured; but Jesus, instead of healing him, tells him that his sins are forgiven. What is the reason of this?

From the words spoken by Jesus, "Son, be of good cheer," it is quite clear that the man was suffering from great depression, that he needed spiritual peace even more than bodily health; and Jesus decided not only to heal him but to remove the cause of his depression. Paralysis in his case was the direct result of a bad life, and he was brooding bitterly over the past. Jesus, seeing his condition, assured him of God's loving forgiveness.

The Scribes began to condemn Him in their own hearts, on the ground that, since God alone can forgive sin, the man who pronounces forgiveness is guilty of blasphemy, i.e., gross irreverence towards God.

In answer, Jesus asks them which of the two is easier, to say, "Thy sins are forgiven," or to say, "Arise and walk." Clearly, from the human standpoint, the former is the easier; for no one can prove that the sin is not forgiven: while to say to a paralytic "Arise and walk" is to lay yourself open to the severest test possible: if the man is unable to rise, you are proved an impostor.

- 31 **the Son of man hath power on earth to forgive sins**: this is one aspect of the extraordinary authority of the Son of Man referred to in the note on S. 27, 1.

glorified God: S. 14, 2.

the place of toll: i.e., the Custom House. See *the Customs*, p. 18. For Matthew, see p. 19.

- 32 **publicans and sinners**: pp. 18 and 6.

This section describes a sort of Reception held in the house of Matthew, at which all Customs Officers and other social outcasts were welcomed. The gathering was held, in all probability, at the suggestion of Jesus, to bring these men into kindly social intercourse with Him.

The whole scene is most interesting from two points of view. There is first the striking contrast between the Pharisees and Jesus,—the religion of the Pharisees leading them to shun all contact with sinful men, the religion of Jesus leading Him to seek

32. their company, in order to save them ; and secondly, there is the glimpse these words give us into the inner mind of Jesus : He thought of Himself as the Doctor of human souls.

I desire mercy and not sacrifice: these words tell us that God is far more eager that we should be merciful to our brother men than that we should offer Him sacrifices. The Pharisees believed that in separating themselves from "sinners" they were honouring God, offering Him sacrifice. Jesus, on the other hand, sought in every way possible to show mercy to them ; and He wished the Pharisees to learn from their own Sacred Book that God desired the mercy and not the sacrifice. If they realized the meaning of the great saying which He quotes, they would then sympathize with that work of mercy, which was His life-work, the calling of sinners into the Kingdom of God.

33. The Jews, like most nations of the ancient world, were accustomed to fast according to fixed rule, and believed such action to be meritorious and pleasing to God.

This section shows us the free life which Jesus and His disciples lived : they had given up this kind of fasting.

"The sons of the bride-chamber" are the young friends of the bridegroom, who took charge of the arrangements of the wedding feast. Among the Jews wedding festivities lasted seven days. Could you expect the bridegroom's friends to fast during those days ?

Jesus is the bridegroom ; the time during which He is with His disciples is the wedding feast : can they be expected to fast while He is with them ? But the time will come when He will be taken away from them by the cross : then they will fast. This answer would come home with great force to John's disciples ; for their own Master had called Jesus the 'the bridegroom' : John iii, 29.

In this piece of teaching every one will detect the idea that fasting ought to be an expression of the man's inner state. What is the religious value of abstinence from food for a few hours according to a date fixed in the Calendar, if all the time the fast is formal and not an expression of the man's spirit ? On the other hand, fasting practised for purely spiritual ends, e.g., in order to be able to devote oneself more absolutely to some high spiritual duty, or as a means of subjugating a tyrannous body, is reasonable and Christian. Cf. S. 8, 1.

8. If you take a piece of unshrunk cloth and sew it as a patch on an old coat, as soon as a shower of rain falls on it, the patch will shrink and tear a larger hole than there was before.

In ancient times wine was kept in skins. When newly-made wine was poured into a skin, the fermenting process wore away the inner coating of the skin. If, then, this weakened skin was used a second time to receive fresh wine, it was not strong enough to bear the fermenting process and soon burst.

33

John's disciples could not understand why Jesus and His disciples did not fast as they did. Jesus replies that Christianity is very different from Judaism, as different as fresh cloth is from an old coat, or as new wine from old. The attitude of John's disciples is therefore quite intelligible: they hesitate to adopt what strikes them as so new, just as a woman hesitates to patch an old coat with a piece of new cloth. But Jesus and His disciples are justified too: they do not propose merely to introduce parts of the teaching of Jesus into the old religion. They will not attempt to patch Judaism with a few Christian ideas, nor to pour the new rich wine of Christian teaching into the ceremonies and practices of the old faith. The religion is to be altogether transfigured. In S. 15, we learn that *the whole* of the old system will re-appear in the new: here we learn that the old has to be *wholly* transformed.

How many Hindus propose to-day to introduce portions of the teaching of Jesus into Hinduism? They are anxious to patch Hinduism with Christianity. They want to keep the old forms of Hindu caste life and yet to pour into them the invigorating thought of Jesus. If He is a wise teacher, such action will prove disastrous.

34

who had an issue of blood twelve years: who had been suffering from hæmorrhage for twelve years. This explains why she sought healing secretly. Her modesty kept her from speaking out before the crowd.

the border of his garment: this ought to be "the tassel of his cloak." The law directed that every Jew should wear tassels at the corners of his upper garment to remind him of his duty to God. See Num. xv, 38-39, and Ss. 71, 107, 2.

the flute-players: lamentation for the dead amongst the Jews was very much as it is amongst Hindus, loud, passionate, unrestrained, the natural expression of utter hopelessness. It was customary to hire flute-players to play mournful music in the house. To Jesus such mourning was repellent in the extreme, for it springs from altogether erroneous ideas. Death is not the final dissolution of man; *death is but a sleep*; we shall all rise again. So he told those loud mourners that the girl was not dead but asleep. They did not realize that he was teaching them a new doctrine of death; and so they laughed him to scorn, because they knew that the child was really dead.

But he raised the child to life; and He did so, not only to gladden the hearts of her father and mother, but in order to give them and all men the assurance that death is but a sleep. The personality continues to exist after death. His own resurrection finally confirmed the truth of His words.

35

thou son of David: Jesus was descended from David, as may be seen from His genealogy in S. 1; but the phrase "Son of David"

- 35** was commonly used of the expected Messiah (p. 9, and S. 106); and it is likely that the blind men used the words in that sense. But Jesus did not approve of the title, because it suggested that the Messiah would be a warrior and king: and besides, the time had not yet come when He could allow Himself to be called the Messiah in public: S. 9, 2, n. He therefore took no notice of the blind men, until He was in privacy.

see that no man know it: S. 23, n.

- 36** **By the prince of the devils:** S. 54, 1.

- 37** As Jesus wandered from town to town and from village to village, marking the life of the people, they seemed to Him like sheep distressed and scattered by wolves in the absence of the shepherd: such havoc did the devil make amongst them; so little care did their religious leaders take of their souls. Yet the people were by no means dead to spiritual influences: they were quite willing to listen to the teaching of Jesus: they were like a rich full harvest waiting for reapers. But the work was too great for one or even for a few. So He urged His followers to pray to God, that He might send out labourers among them.

- 38** Jesus prayed, but He also acted, sending out twelve of His disciples in pairs, to preach and to heal throughout Galilee.

apostles: apostle is a Greek word meaning 'ambassador.' When Jesus gave the Twelve this title, He wished to impress them with their responsibility as His ambassadorial representatives.

Simon, Andrew, James, John: S. 10.

Matthew: S. 31.

the Cananaean: i.e., the Zealot: p. 18.

Judas Iscariot: Ss. 124; 126; 129; 133.

- 39** The Apostles were the chief witnesses for Jesus after His resurrection. Their present mission was a comparatively brief one; they soon returned to their Master, and stayed close by Him as long as He was upon the earth. But, although this preaching tour was but a sort of apprenticeship to them, the work was yet essentially the same as they had afterwards to do. Hence Jesus, regarding this mission as the beginning of their life work, gives them permanent instructions now. Only two points were afterwards modified.

the Gentiles.....the Samaritans the lost sheep of the house of Israel: the Samaritans inhabited the district between Galilee and Judæa. They were neither Jews nor Gentiles, but of mixed blood. They worshipped then, and their descendants

39

worship to-day, on Mount Gerizim, near the town of Sychem. "The lost sheep" are those members of the nation who have wandered away from God, their shepherd, and are thus like lost sheep. Cf. S. 84, 4.

Go not into any way of the Gentiles: this command was afterwards modified by Jesus: compare these two:—

Go not into any way of the Gentiles, and enter not into any city of the Samaritans: but go rather to the lost sheep of the house of Israel.

Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you. (S. 144).

How are these to be reconciled?

(a) Throughout His public life Jesus spoke of His work as world-wide in its scope (Ss. 8, 3, 11; 24; 61; 62; 112; 123). And even if He had not expressly said so, the leading ideas of His teaching are such, that we should have concluded from them that He meant it for all men. His conception of the loving heavenly Father is sufficient evidence by itself.

(b) On the other hand He spoke of His work as having a special relation to the nation from which he sprang, the people of Israel. Thus He did not regard His own teaching as something altogether new, displacing the old faith of Israel, but as its fulfilment (S. 15); He accepted the definitely Jewish titles, the Christ, and the King of the Jews; He declared that in His work of founding the Kingdom it was necessary that He should be put to death by the rulers of Israel (S. 79, 1); and finally He restricted His work to the Jews, and declared that He was sent only to them: "I was not sent except to the lost sheep of the house of Israel" (S. 73).

We thus conclude that He believed that it was His duty to restrict His own labours, and the labours of the Apostles during His lifetime, to the people of Israel, while after His death and glorification the Apostles were to carry the truth to all the nations of the earth.

But why were His labours restricted to Israel?—Israel had been chosen by God for great spiritual purposes, one of which was that they should become "a light to lighten the Gentiles," as the prophets expressed it, i.e., that they should become God's Missionary people to the whole world. And Jesus stands at the crisis of the fortunes of the people: His work as prophet was to transform the old national faith into a universal religion; while His work as teacher was so to impregnate the docile among the people with His teaching, and so to train a few choice spirits among them, that there might be a few stalwart leaders, and an army of faithful soldiers, able to take the transformed faith and carry it to the ends of the earth after His departure.

39 **Get you no gold:** this command was also modified later:—

Get you no gold, nor silver, nor brass in your purses; no wallet for your journey, neither two coats, nor shoes, nor staff: for the labourer is worthy of his food.

And he said unto them, When I sent you forth without purse, and wallet, and shoes, lacked ye anything? And they said, Nothing. And he said unto them, But now, he that hath a purse, let him take it, and likewise a wallet: and he that hath none, let him sell his cloke, and buy a sword. (Luke xxii. 35-36).

He first bade His apostles take no money and no extra clothes with them, while at the end of His life He told them to take money with them, a travelling bag and also a sword. The reason for this is that the true son of God is altogether independent of wealth, and yet is able to use all that comes to his hands. Money in itself is not an evil, and may be used for the highest purposes. It is, however, a dangerous thing, and may ruin a man's soul: Cf. S. 90, 2. It is therefore necessary for the young Christian to learn to be altogether independent of wealth. For this reason Jesus sent out His disciples at first without money and without extra clothing, that they might be thrown altogether upon their heavenly Father, and might thereby learn from His care and love to be altogether independent of money.

When, however, they had learned to do without money if necessary, and to trust their heavenly Father for everything, He bids them take along with them whatever money and clothes they have; so that they may use all their possessions for the extension of the Kingdom of God.

search out: when they reached a town or village, they were to enquire for a worthy man in it, and were to stay with him as long as they stayed in the village. They were not to go about trying to get better lodgings.

salute it: the ordinary Jewish salutation was "Peace."

shake off the dust: a symbolic act, meant solemnly to warn the people that they had neglected a great opportunity and that the Apostles were not responsible for their neglect.

Sodom and Gomorrah: in Gen. xix. 24-25 we are told that two cities named Sodom and Gomorrah, standing near the Dead Sea, were destroyed by fire from heaven on account of their great wickedness. The idea of the sentence is that cities that hear the message of Christ through His Apostles have a greater opportunity and privilege than the people of Sodom and Gomorrah had; and therefore the punishment for neglecting the opportunity will be more severe. Here Jesus gives clear expression to the principle that increased knowledge brings increased responsibility. It is an utter perversion of Christianity to say that it teaches that people who

- 39 have never heard of Christ will be sent to Hell. Each man will be judged according to the opportunities he has had of knowing the truth.

40, 2 **councils** : law-courts : S. 15, 2.

synagogues : p. 5.

for a testimony : the representatives of Jesus will be brought before kings and governors to be tried as criminals for preaching the Gospel ; but they are to regard these occasions as opportunities for bearing witness for Jesus.

- 4 **for my name's sake** : it is not because of faults of character or anything personal that Christians are hated, but simply because they preach Jesus as the Son of God.

How strange that people should be persecuted on account of Jesus who was so lovable and so kind ! Yet so it is to-day. In a Hindu household, if there are two sons, one a man of vicious life, the other a Christian, the vicious man retains his place in the home, while the Christian is turned out, as, Jesus says, "for my name's sake." Thus do Hindus daily fulfil the prophecies of Jesus.

But when they persecute you : Jesus advises His Apostles not to resist persecution in any way, but to leave the place where they are persecuted and seek to find another where they will be able to preach : they may be perfectly certain that the time at their disposal will not be too long for all they have to do. The coming of the Son of Man referred to here is the fall of Jerusalem : p. 16.

- 41, 1 A pupil cannot expect better treatment than his teacher, nor a servant than his master. The Apostles must not expect to escape persecution ; for Jesus was persecuted. Beelzebub was used by the Jews as a name for the prince of the devils ; and this sentence shows that some wanton Jew, remarking the authority with which Jesus commanded demons to leave men, had said in jeering mockery, "He is the master of devils ! He is Beelzebub !" The sentence may therefore be paraphrased, "If they have called the house-lord Hell-lord, what will they call the servants of the house ?"

- 2 God works for the revealing of truth : all the mysteries of nature will yet be made plain ; and all moral secrets will be uncovered at the judgment day. Those who proclaim the truth need therefore have no fear ; for God is on their side.

- 3 **rather fear him** : you need fear no man ; for man can do you no real harm. Man may kill you, but that does not injure *you*. But not to fear the Omnipotent is the very summit of folly ; for you are altogether in His hands.

- 4 **the very hairs of your head** : the minutest part of your body, the smallest interests of your life, are all cared for by your Heavenly Father.

41, 4 ye are of more value: the far greater value of man than the animals is one of the leading ideas of Jesus: Ss. 17, 4; 51, 2.

5 The man who refuses to be baptized refuses to confess Jesus.

42 Jesus sought to bring man to peace with God, as He says in John xvi. 33, "These things I have spoken unto you, that in me ye may have peace"; but when a man, in obedience to the command of Jesus, confesses Him publicly, this action usually raises dispeace in the family to which he belongs: thus the immediate effect of Christ's work is not peace but strife.

43 Christianity, with all its fresh teaching about the nature of God, the equality of men, the unity of mankind, the seriousness of sin and the need of a Saviour, is such a revolutionary force that it cannot be introduced into any country without causing serious divisions of opinion and strife both in the family and the state.

The man who loves father or mother, son or daughter, more than Me, and therefore is unwilling to run the risk of displeasing them by confessing Me publicly, has not sufficient moral courage to be worthy of Me. See S. 27, note on *another*.

and he that doth not take: S. 79, 2.

44 The phrase "in the name of" will be best understood if paraphrased by the words "because he is." The idea of the passage is that whoever welcomes a Christian, a Christian Teacher, or an Apostle, because of the message he brings and his connexion with Jesus will assuredly be rewarded. "These little ones" is a phrase used repeatedly by Jesus for the humblest of His followers, those who are children in the faith.

45 John the Baptist had been seized and imprisoned by Herod Antipas: Ss. 9 and 68. His disciples kept him informed of what was going on, and especially about the career of Jesus, Whom he had accepted as the Christ. But somehow that career did not satisfy him. Probably he had expected that the Messiah would have a far more triumphant public life than Jesus had yet had: and so the preaching and healing ministry disappointed him. Accordingly, like an honest man, he sent some of his disciples to ask Jesus a plain question: "Art Thou the Coming One, i.e., the Christ, or is He to come after Thee?"

Jesus bade the disciples tell John what they saw and heard, putting into their mouths a brief description of His own work as a healer, life-giver and preacher, expressed in language used by the ancient prophets in speaking about the work of the Christ. He concluded by saying, "Blessed is he, whosoever shall find none occasion of stumbling in me"; i.e., "If a man is able to understand and accept Me, he will thereby find infinite blessing." Jesus knew that John would understand all this. He used this indirect mode of expression because He did not wish to make at this stage a public declaration of His Messiahship: Cf. S. 9, 2, n.

45

The fact that this large-spirited man found it hard to believe that the work of God's Messiah could be so simple, so humble, so human, as the work of Jesus was, may enable us partly to realize how difficult it must have been for the average Jew in those days to give up the idea of a mighty conquering king for the new and strange conception of the lowly Preacher and Healer.

46

You went out to the desert to see John the Baptist: what kind of man was he? Was he a weakling, yielding to every breath of popular prejudice? No, he was a man of iron strength, who unswervingly declared God's righteous will. Did he live in luxury and ease? No, he wore the coarsest dress, and lived on the simplest fare. Was he a prophet of God? Yes, he was a prophet, but he was far more than a prophet; for he was the forerunner of the Messiah. Yes, I assure you, no greater man than John ever lived; yet any one of the weaker members of the Kingdom of God is greater than John.

How can this be? John was the Herald of the Kingdom, but he was not a citizen of it himself; he belonged to the old faith. And, says Jesus, the moral privileges of the Kingdom are so great, that the humblest citizen stands above John.

In what does the citizen of the Kingdom so excel the saints of the older time? Above all in this, that he lives no longer under *Law* but under *Love*. He has realized that God is a loving Father, and has begun to look up to Him with filial trust and love. The change from the legal standpoint of the pious Jew to this is simply the change from service to sonship: John was the greatest of God's *servants*: the humblest citizen is a *son*, and therefore greater than John. Cf. S. 15, 6.

47

John the Baptist actually began the great movement towards the Kingdom of Heaven. Men are now forcing their way in, seizing the Kingdom, like besiegers capturing a city. John has proved himself the Herald of the Kingdom by rousing men to such seriousness that they are now pressing into the Kingdom.

John is the pivot: he stands between the time of Prophecy and the time of Fulfilment which Jesus ushered in. The law and the prophets continued their prophetic office up to John's appearing: in Jesus all things are now being fulfilled: S. 15, 1 note.

Since John has thus proved himself the effective Introducer of the Kingdom, he fulfils in his own person the prophecy made by Malachi of the coming of the prophet Elijah (p. 12) before the appearing of the Kingdom. Since this is not a literal fulfilment of the prophecy, Jesus adds, Let the man who is capable of understanding think out what I mean.

48

Jesus had noticed two little groups of children in the street, one group eager to play a game, the other unwilling. First a marriage-game, and then a funeral-game was proposed, but they would not join in either.

48

Jesus compares the men of His own time to those sulky children: nothing would satisfy them. John was an ascetic, and they said he was mad; Jesus was a most sociable being, and they called Him a glutton and a drunkard. He kept company with outcasts, in order to do them good; and they called Him a friend of publicans and sinners, insinuating that He was no better than the men with whom He kept company.

The last sentence, "Wisdom is justified by her works," means that, although men of the world may jeer and scoff at the wisest people, in the long run their wisdom will stand out clear: the works that they do will finally justify them.


49

Capernaum was the head-quarters of the early work of Jesus in Galilee (Ss. 9 and 30), and thus had more opportunity of understanding Him and the Kingdom than any other city. Bethsaida seems to have been a little to the south of Capernaum, and Chorazin a little to the north. They too had seen a great many of His wonderful works. All three were Jewish cities, and thus had the great advantage of the long national preparation for the work of Jesus. Yet, though they had listened to His teaching and seen His miracles, the mass of the population had not repented, but were continuing their old worldly careless life.

Tyre and Sidon were the two chief cities of the Phœnicians, one of the pagan tribes around the Jews: S. 73. n. Thus, they were not in a position of privilege like the Jews. It is this that gives point to the contrast of Jesus. He says that, if His mighty works had been done in Tyre and Sidon, the people there would have repented, and would have shown their repentance by putting on the signs of mourning. Here Jesus seems to foresee the far greater success Christianity was destined to have among pagan peoples than among the Jews.

Capernaum was a great city and very proud of its wealth and position. Jesus here prophesies its utter destruction. So completely have His words been fulfilled that no one knows the exact site of Capernaum to this day. Since Capernaum had seen more of Jesus than any other city, its guilt was greatest of all; and therefore He declares it to be far worse than Sodom: S. 39.

50

• This is one of the most precious passages in this gospel. Jesus, in prayerful communion with His Father, speaks out the innermost thoughts of His heart, as He could not do, when addressing the crowds. His meditation falls into three parts. 

- 1 • Jesus is glad because the men to whom His Father has revealed the real meaning of His life and teaching are simple-hearted and child-like. The Good News which He brings is for all mankind, God's message to man in all times and all places, and is therefore clear and simple, personal and moral. If He had come with an elaborate philosophy, the wise and intellectual of His time would have been His only possible pupils; but His message was so simple, so lowly and so loving that the learned leaders of His day mocked

50,1 at Him in their pride; and thus the only men that were both willing to accept and able to understand His teaching were peasants of fresh and simple hearts, unspoilt by the hard theological intellectualism of the day. See S. 10.

The conception which Jesus had of religion is worth pondering over. A man enters the religious life by repentance, i.e., by giving up his old wilful life and beginning a child-like life of obedience to God. Progress in spiritual things depends on the faithfulness of our obedience. As we advance, our nature becomes purified; and the pure in heart see God. Religion, according to Jesus, is not an abstruse philosophy: it is something so simple and so practical that the most ignorant men can learn to know God and can live in communion with Him as readily as the most learned pundit.

2 The two truths to which Jesus gives expression here are these, first that the Father has given Him complete charge of the things of the Kingdom, and secondly, that the Father and the Son have a perfect knowledge the one of the other, which no one can share except by revelation.

These wonderful words, uttered by Jesus while on earth, enable us to see into the depths of the divine nature. In God's own eternal being Fatherhood and Sonship are both present; and thus there is personal life, intercourse and love within the unity of the Godhead. Cf. S. 144, n.

3 The yoke was a common figure among the Jews for the religious system under which a man lived. "To take some one's yoke" thus came to mean to become some one's disciple. Now, when a yoke is badly made, it galls the bullock's neck and makes the load to be drawn very burdensome. Every one of us has to bear the burden of life; and, according to the yoke we wear, that burden is light or heavy.

Thus, when Jesus says, "Take my yoke upon you," He means, "Become my disciples;" and He encourages us to take His yoke, on the ground that, from wearing it Himself, He is able to assure us that it is easy, and that wearing it makes the burden of life light. The innermost secret of the easy yoke is the meek and lowly heart of Jesus; and He promises to give us rest of soul, if we will come to Him and allow Him to transform us to His likeness.

Jesus here offers Himself to us as a personal Saviour. Cf. S. 109. The heart of man in all ages has cried out for a Deliverer: in each soul there is the burning consciousness of the need of a Regenerator. Nor can there be any doubt that the salvation which men require is precisely this, *to be made like Jesus*. No higher aim can be formed by the human heart and conscience.

51,1 that which it is not lawful to do upon the sabbath: to pluck a few ears of corn with the hand was explicitly allowed in the Jewish law, thus:—

"When thou comest into thy neighbour's standing corn, then thou mayest pluck the ears with thine hand; but thou shall not move a sickle unto thy neighbour's corn." Deut. xxiii. 25.

51,1 But, according to the Scribes, this, though lawful on other days, was not lawful on the Sabbath, the day of rest. The law on which they rested this decision is the fourth of the Decalogue, and runs as follows :--

"Remember the Sabbath day to keep it holy. Six days shalt thou labour, and do all thy work, but the seventh day is a Sabbath unto Jahveh thy God : in it thou shalt not do any work." Ex. xx, 8-10.

This rule of consecrating one day of the week to rest and worship has proved one of the most beneficent regulations ever made. The gain arising from its observance not only to religion and morality, but to physical health and vigour, is very great.

But the Scribes in their interpretation of this law had overlaid it with a vast number of detailed rules, which made the observance of it a painful mechanical discipline instead of a religious joy. Thus the law forbade all work on the Sabbath ; and therefore reaping, threshing and winnowing were unlawful on that day. But the Scribes declared that to pick an ear of corn with the hand was reaping, and to rub out the grain was threshing and winnowing ! Hence the objection of the Pharisees to what the disciples were doing. In many religions the same tendency may be seen. As moral failure becomes more distinctly felt, men try to make up for it by a greatly increased punctiliousness in ritual and ceremonial.

the shewbread : In the Jewish temple loaves of bread were laid out on a table, and allowed to lie there for a week. Having a religious signification, they were sacred, and could be eaten by the priests alone. If hunger justified David in breaking the law of the shewbread, will not the same reason justify the disciples of Jesus in plucking a little food for themselves on the Sabbath day ? For David see p. 11.

one greater than the temple : Jesus taught that the Kingdom of Heaven was a greater thing than ancient Judaism, being its fulfilment (Ss. 15, 46). Therefore Jesus, the visible centre of the Kingdom, is greater than the Temple, the visible centre of Judaism. If then the service of the Temple justifies the priests in breaking the sabbath law, clearly the service of Jesus will justify His disciples in the same way.

One of the marvels of the character of Jesus is this, that He set Himself above all prophets and teachers, and affirmed His authority over all institutions, and yet retained that inexpressibly meek and lowly spirit of which He speaks in S. 50, 3.

I desire mercy and not sacrifice : S. 32.

lord of the Sabbath : this is one of the forms of authority which Jesus claimed for Himself as the Son of Man : S. 27, n. Here, as in S. 15, He claims to have full authority over the Law.

2 Knowing the sympathetic heart of Jesus, His enemies expected He would wish to heal the man : and in that they saw a chance

51, 2 of accusing Him of breaking the Sabbath. As in the preceding case, Jesus gives only humanitarian reasons for His action. If it is right to help a sheep on the Sabbath, it must be right to help a man. On the greater value of man than the animals, see S. 41, 4, n. In many parts of India animals are most carefully attended to, while certain classes of men are denied their most elementary rights. Is it not time that the sons of India were setting themselves definitely to change these things?

In healing the man Jesus merely spoke, and the man merely stretched out his hand; so that there was nothing done which the most narrow-minded stickler could call a breach of the law. Hence the anger of the Pharisees and their plot to kill Him.

52 Jesus had been victorious in His encounter in the synagogue. His enemies could neither answer His words nor charge Him with a breach of the law; but He knew that they were plotting His death; so He retired, in order to continue His work in peace. Crowds followed Him, bringing their sick with them to be healed. He healed them, but begged them not to talk about what He had done: S. 23, n.

The spirit which Jesus showed in retiring and in asking the people not to talk about His works of healing reminded Matthew of other features in the character of the Servant of Jahveh to whom he refers in S. 26. This beautiful portrait had been drawn by a prophet nearly six hundred years before. To Matthew it seemed as if every feature in the fair picture appeared in Jesus.

my servant: Jahveh is the speaker throughout. The details of the narrative of the Baptism of Jesus form the best commentary on the first three lines.

declare judgment: reveal righteousness,

A bruised reed.....smoking flax: a bruised bamboo..... a dimly-burning wick. These figures stand for men of broken character and of dimly-burning spiritual life. Jesus, instead of being harsh and condemnatory to such men, was always sympathetic towards them and never lost the confidence that He could restore them to strength and usefulness.

54, 1 The Jews themselves practised exorcism; but they always used incantations and magic ceremonies; and thus, when they saw Jesus expel demons by a simple authoritative command, they were amazed beyond measure. But as we saw in S. 41, 1, some wanton Jew, anxious to blast the reputation of Jesus, argued, from the undisputed authority which He wielded over demons, that He must be their Master, Beelzebub himself incarnate! Here the Pharisees take up the idea and press it seriously in a slightly different form. They declare that no man could have such power over the demons, unless he were in league with their leader Beelzebub, Satan himself.

54, 1 Jesus gives them two answers, each final and convincing:—

(a) How can we believe that Satan will overturn his own work, drive out his own servants, destroy his own kingdom?

(b) By whom do Jewish exorcists cast out demons? If you attribute my power to Beelzebub, to whom will you attribute their power?

Clearly His work was done by the power of the spirit of God; and therefore He was justified in saying that it was a proof that the Kingdom of God had arrived in their midst.

2 The power that Jesus had to overthrow the servants of Satan was a proof that He had bound their master; otherwise he would not allow his possessions to be so dealt with.

3 There are only two possible attitudes to Jesus: you must be either His friend or His enemy: if you are not actively working for Him, you are really working against Him, even if it be merely by a negative attitude.

4 Every sinful act and every form of blasphemy are pardonable, except blasphemy against the Holy Spirit. Blasphemy against the Spirit consists in calling good evil, in ascribing to the devil that which is manifestly the work of God. The Pharisees may quite well have misunderstood Jesus; and therefore anything they say against Himself is pardonable; but to ascribe to the devil His most blessed work of setting men free from lunacy, epilepsy and other maladies was clearly a wanton act of wickedness springing from an evil heart.

Such an act is unpardonable, because it proves that the man who does it has lost all real love for goodness. Only a heart which, like Milton's Satan, has said "Evil be thou my good," can do such a thing. Such a man cannot repent; and where repentance is impossible, forgiveness is impossible.

Either make: cf. S. 21, 2. Since a bad tree cannot bear good fruit, you must not ascribe my good works to an evil source.

5 **Ye offspring of vipers:** in calling them a brood of vipers, Jesus means to say that they are as deceitful and poisonous as snakes. How then could they speak good things? A man's speech is the overflow of his heart. They did not seriously believe that Jesus was in league with the devil: it was only a wicked and wanton attack, made for the purpose of spoiling His influence with the people. It was altogether insincere. Hence the solemn warning given here that we shall have to give account at the judgment day for every idle word we speak.

55, 1 The Pharisees would not recognize the miracles of healing wrought by Jesus as supernatural signs; they refused to accept them as proof that He was sent by God; they demanded something more convincing. But Jesus would not work marvels to

55, 1 compel belief: His miracles were all works of mercy: Ss. 8, 2, n. and 11, n.

adulterous: when Israel went astray and worshipped other gods instead of Jahveh, the prophets, using the metaphor of a faithless wife, called the people adulterous. The word thus means 'un-faithful to God.'

Jonah: in the book of Jonah in the Old Testament we are told that this prophet was commanded by God to go and tell the people of Nineveh that within forty days their city would be destroyed; but that, being unwilling to go, he took ship and went away on a voyage. Thereupon a great storm arose; and Jonah, on confessing his fault, was thrown overboard by the sailors and swallowed by a great fish. Three days later he was thrown up on the land by the fish. Ordered again to go to Nineveh, he went and preached; the people repented; and God saved the city from the threatened overthrow. Cf. S. 76.

To the people of Nineveh the appearance of the Prophet with his stern warning was sign enough; they did not ask for a miracle to confirm His words. The appearance among the Jews of One far greater than Jonah summoning them to repentance ought to have been sufficient sign to them; but they refuse to believe and demand signs. At God's judgment-seat the Ninevites will be their condemnation!

Jonah might also be a sign to them, as pointing forward to the Resurrection of Jesus.

a greater than Jonah: cf. S. 51, 1, *one greater than the temple*, and the note there.

the queen of the south: i.e., the Queen of Sheba: p. 11.

2 Here we have Jesus forming from the current ideas of the time a picturesque parable to represent the religious condition of the people of His time, "this evil generation," as He called it. Under the teaching of John the Baptist and Jesus there had been a reformation, but there had been no real heart-change. Already the leaders were opposing Him vehemently and the people were lukewarm. Necessarily the result would be a great fall in character, seven demons taking the place of the one expelled. The swift degeneration in Jewish life and character that followed the death of Jesus and culminated in the war with Rome (pp. 15-16) is proof of the truth of this prophecy.

56

From Mark iii. 21 we learn that His mother and His brothers were so little able to understand the work of Jesus that they thought He was mad, and started out for the purpose of seizing Him and shutting Him up. That is the explanation of this Section. They wished to stop His work; and therefore He was driven by His duty to God to refuse to listen to them. With what

- 56 gentleness and wisdom does He do this most painful duty. He says not one word in criticism of His mother or His brothers, but, by thrusting into the foreground His relationship to His Father and to those who follow Him in the life of obedience to God's will, He makes it perfectly plain that family relationships must not interfere with His work. Cf. S. 27, note on *another*.

To Matthew, however, the interest of the passage lay in the meaning which the words of Jesus have for Christians. United through Jesus Christ with the one common Father, we make one great family, knit together in the purest affection. Wherever this affection does not appear, men have not become truly disciples of Jesus.

- 57 Parable is a Greek word meaning analogy. The parables of Jesus are little stories taken from nature and from human life suggesting spiritual analogies.

- 58 This section explains the reason why Jesus used parables. Only those who have passed through a spiritual birth (John iii. 3) can see the Kingdom of Heaven; or, to put it in other language, only those to whom God makes the revelation can perceive that Jesus is the Son of God: S. 78, 1. Yet a mass of people with unspiritual instincts were crowding round Jesus listening to His teaching. What was He to do? They understood a number of His moral maxims, but failed altogether to understand what He taught about the Kingdom. He decided to teach them a number of parables. These pithy pregnant narratives would stick in their minds, and, though not understood at first, might in the long run lead to their coming nearer the regeneration which could alone illumine them.

This explains all the phrases of this paragraph. The disciples are privileged to understand the mysteries of the Kingdom of Heaven; the rest are not. Here, as in every other intellectual sphere, it is true, that the man who has obtained a piece knowledge will gradually acquire more, while the man who has only a smattering will lose what he has. The unspiritual hear the words of Jesus and are attracted by the charm of His teaching, but they do not grasp its meaning.

blest are your eyes: Jesus wished His disciples to realize how great their privileges were. Many generations of the best men of Israel had looked forward to the time of the Messiah with the most eager longing; and these peasant fishermen of Galilee were now entering into the enjoyment of that which they had desired to see.

- 59 The success of the preacher depends upon the character of the hearers, as the success of the sower depends upon the nature of the soil. There are four classes of hearers mentioned: to which do I belong?

(a) *the hard path:* men who hear, but do not understand, and soon lose all they have heard.

59 (b) *rocky soil*: men who receive the word with joy, but who have so little depth of character that, when persecuted, they give up Christ.

(c) *thorny soil*: men who hear the word, but the world and wealth absorb all their attention, and the word soon dies out of them.

(d) *good soil*: men who hear, understand and bear fruit.

60 The parable of the tares is spoken with reference to a very disconcerting circumstance, which frequently occurs in the history of the Church, the uprising of evil men in the midst of all the good work. For example, in the midst of the twelve Apostles there was a Judas. Jesus wishes to reassure His followers with regard to this difficulty, and also to teach them that persecution is no remedy for such a state of affairs. Wherever persecution is tried, good men are destroyed as well as evil, just as Jesus prophesied.

61 As a very small seed may become a very great tree, that will give shelter to the birds of the air, so the Kingdom of Heaven, beginning with a poor carpenter for its founder and a dozen fishermen, tax-collectors and such like for its leading men, will steadily grow until it shall embrace the whole human family and become the home of all the spiritual, moral and artistic activities of the race.

62, 1 **leaven**: i.e., yeast, the material used for raising bread. A small quantity of yeast, if put into a large quantity of dough, will gradually spread, until it has found its way to every part and transformed the whole. So the truth of the Kingdom, which Jesus put into the human race, though it seems such a very small thing, will steadily work, until every part of human life has become pure and healthy, and man stands transfigured in God's sight.

64 It is an extraordinary fact that men are constantly found who are willing to give up everything for the Kingdom, although, so far as the world goes, it brings them nothing but hard work, shame and persecution. These two parables bring home to us the reasonableness of such action: that for which they give up everything is of priceless value.

1 In the first parable a labourer digging in a field accidentally comes on treasure. He covers it up, sells all that he has and buys the field. So to-day in India many a man comes upon Christ accidentally, as it seems. A young Hindu, finding one day a cousin reading a copy of the New Testament, snatched it from him in anger and flung it in the fire. Acting on some sudden impulse, however, he saved one piece from the flames and read it. In that fragment he found the Saviour. Finally he gave up home and friends and property and became a Christian.

2 In the second parable a pearl merchant, anxious to find very valuable pearls, comes upon a fine specimen, and sells all his

64 stock of pearls and everything else he has to buy it. So, in India to-day there are honest souls who are searching for God, trying one system after another. When one of these catches a vision of Jesus, he exclaims, "I have found what I have been seeking," and gives up everything, that he may win Christ.

65 Jesus sees that many will be drawn in the mass, as it were, into His Kingdom; different kinds of fish will come within the net; but just as a separation is made and the bad fish are rejected by the fisherman, so a separation will be made by Christ among disciples. Those who do not rise to their responsibilities will be unable to remain in His Holy Kingdom. An opportunity will be given to all in the first instance; none are too sunken in the moral and social scale not to receive the invitation; but only those who lead a new and holy life will be retained.

This passage shows us that, if Jesus were working in India to-day as He did in Palestine, He would welcome the *mass movements* of Panchamas and aboriginal tribes towards Christianity which we see around us. He would not condemn them and keep aloof from them because of the degradation which "man's inhumanity to man" has brought upon them.

66 The scribes were students and teachers of the Jewish law; so Jesus uses the word here of the man who is a student and teacher of the Kingdom of Heaven. But, unlike the Jewish Scribe, who could teach only what had the stamp of antiquity on it, the Christian Scribe brings new things as well as old out of his treasure. As we saw in S. 15, Christianity is the fulfilment of Judaism, accepts all that Judaism has to teach, and adds a great deal more to it. The religion of Jesus is progressive. It has not even yet discovered all the new truth which is in store for it. The Hindu sticks by the old: the Christian accepts the old but adds the new to it, and views always the old in the light of the new.

68 Besides Philip the Tetrarch, Herod Antipas had another brother named Philip, who had no kingdom. He had married a niece of his own, named Herodias, and they had a daughter named Salome. Antipas drove away his own wife and lived in adultery with Herodias. John the Baptist openly condemned him for his sin; and Herod in consequence put him in prison (S. 9), where he lay many months (S. 45) before he was put to death in the way described in this section.

1 When the fame of the miracles of Jesus reached the ears of the Tetrarch, the ghastly memory of the murder he had committed suggested to his mind the idea that John had acquired miraculous powers in the other world, and had been raised from the dead to continue his work. Mark the working of his guilty conscience.

2 in prison: he was imprisoned in Machaerus (Josephus, *Antiquities*, 13,5,2), a fortress and palace, which stood in Perea, near the

- 68, 2 Dead Sea, in the vicinity of the scene of John's labours. There the birthday feast also took place.

danced : i.e., a suggestive lascivious dance.

for the sake of his oaths : did Herod do right in fulfilling the oath he had made? If the fulfilment had not involved an immoral act, it would have been his duty to carry it out. Had the girl demanded a large sum of money, then he would have been bound to give it to her. But he had no right to kill John, in order to keep his word. A rash oath can never justify a murder. Rather we see here an illustration of the wisdom of the teaching of Jesus, *Swear not at all*. If an oath leads to a murder, do we need any further proof that it *springs from evil*? S. 15, 4 and note.

- 69, 1 **a desert place apart :** some piece of open country near Bethsaida Julias on the east side of the Sea of Galilee.

How self-forgotten Jesus was! He had gone away to find rest and opportunity for prayer; yet, when He saw the eager people, some sick in body, all sick in soul, He gave up all thought of enjoying the retirement He had sought, and at once turned to help them.

- 2 This is one of the most noticeable examples of the loving thoughtfulness with which Jesus attended to the bodies as well as the souls of men. Ss. 8, 1, n. and 11, n.

- 70, 1 **unto the other side :** that is to the west side of the sea of Galilee, to Capernaum. Only when all had left Him, did Jesus find the opportunity for prayer which He longed for. John's murder filled Him with many thoughts, seemed to bring His own, tragic end very near: converse with His Father was an absolute necessity. So He climbed a hill, and spent the best part of the night in prayer.

He would have ended the night as He began it: only a wild wind had begun to howl round Him, and He knew it would lash the sea to fury, and that His disciples would be in great distress and terror in their little boat. So He walked swiftly down the hillside, and then over the raging sea, till He came to the poor distressed disciples. He wished to teach them that they were as safe in His absence as when He was with them; that He would always watch over them, and would come to them in their distress. Such an act as this taught them more effectively than volumes of teaching.

- 71 **Gennesaret :** a rich level plain on the north-western shore of the Sea of Galilee: Capernaum seems to have stood on its edge.

the border of his garment ; S. 84, n.

- 72, 1 **Pharisees.....Scribes.....the tradition of the elders :** pp. 5, 6.

- 72, 1 The particular rule referred to here is this, *The hands must be washed before food is eaten*. To those men this was a serious religious obligation, and they therefore conceived that Jesus would have either to condemn His own disciples, or else to stand condemned Himself of neglect of religious duty.

Instead of discussing the obligation of the washing of hands by itself, Jesus raises the whole question of *the validity of tradition*, under which the washing of hands comes. His own position was that the traditions of the elders were not obligatory at all, and that, while they were frequently harmless as regulations, they were often very burdensome (p. 6 and S. 107,1); and in some cases immoral and irreligious. He proceeds to prove this last point by means of an example.

There was an old Jewish custom according to which a man might for some reason, dedicate the whole, or part, of his property to God. Any property so dedicated was called *Corban* and could not be alienated nor used for any secular purpose. On the basis of this old custom there then arose a loose habit of using the word *Corban* in vows and curses: thus, if a man resolved not to plough a field, he said, "Corban be the field, if I plough it!" If a man wished to make a vow of abstinence, he said, "Corban be the food, if I eat it!" and if a man became angry with his father, he would curse him in the words of the text, "Corban be any property of mine wherewith thou mightest have been profited!" It was only a curse; he had no intention of dedicating his property to the service of God. But here came in the perverse ingenuity of the Scribes; they actually declared that, since the man had used these words to his father, *it would be absolutely wrong for him to help his father thereafter!*

So Jesus said to them, "God's Law says, *Honour thy father and thy mother* (p. 10), and *Whoever curses father or mother shall be put to death*, but you on the contrary say that, if a man curse his father, he is bound thereafter not to honour him. Clearly then your tradition is utterly immoral, for it contradicts the Law of God."

teaching as their doctrines the precepts of men: the Scribes declared that the traditions of the Elders were divine doctrines, while they were only man-made precepts.

- 2 India needs to learn this truth to-day. Religious defilement comes not from eating certain kinds of food or from eating with people of a lower caste than ourselves, but from the action of our wills, when we do that which we know to be wrong.
- 3 The Pharisees would be offended for two reasons, first because he had dared to turn away from them and give an authoritative utterance on the subject of religion to the common people, and secondly, because the rule He laid down was utterly subversive of the teaching of the Scribes. The disciples were afraid when they

72, 3 saw the Pharisees so deeply offended; but to Jesus their displeasure was nothing. His answer means that their tradition about the washing of hands before meals was not a rule given by His Father; and therefore it would not last. Every rule, custom, or institution which does not come from God, is destined to be rooted up.

4 **Are ye also even yet without understanding?** The disciples had been so long under the teaching of Jesus that He expected them to be able to understand this principle without explanation.

73 The ancient name of Palestine was Canaan; and the Jews were accustomed to call the various tribes that inhabited the country before they took possession of it Canaanites. One of the most important of these peoples was the Phoenicians, whose chief cities were Tyre and Sidon, and who were the greatest maritime and commercial people of the ancient world. In religion they were like the other tribes: they worshipped many gods, used idols and offered animal and even human sacrifices. The woman of this narrative was a Phoenician.

The Pharisees were now so persistent in their opposition that Jesus could no longer teach in the synagogues of Galilee; and they seem to have succeeded in exciting against Him the officials of Herod Antipas also. Consequently for some months He spent most of His time outside Galilee, devoting His energies to the training of the disciples.

On this occasion He crossed the frontier of the land of Israel and entered Phoenicia. The interest of the narrative springs from the fact that Jesus was on foreign soil and was dealing with a foreigner. But His treatment of the woman is not like His usual behaviour. She came after them, crying pitifully to Him for help, yet He gave her no answer. Then, when the disciples appealed to Him, He said, "I was not sent but to the lost sheep of the House of Israel." See S. 39. Jesus felt that His activity had to be restricted to His own people. He could not, therefore, in any case take up regular work among foreigners; and He knew only too well that, if He healed this woman's daughter, that single cure was sufficient to bring round about Him thousands of people with their sick and suffering ones.

But the woman had confidence in Jesus and persisted in her request for help. Then Jesus gave her an answer that was meant to test her faith. The Jews, regarding themselves as holy and all other nations as unclean, were accustomed to call Gentiles "dogs." Jesus, for the moment, alluding to this phrase, says, "It is not right to take the bread which is meant for God's children, the people of Israel, and to give it to Gentile dogs." But He left a loophole: the phrase is not a refusal, but the suggestion of a reason for a refusal; and He uses, not the word for a coarse street dog, but the word for a household pet. And the woman responded. She saw through the seeming harshness of the words of Jesus to

- 73 His loving heart, and found an argument in the very illustration He used. "Indeed, it is," she replied; "for household pets do get the crumbs that fall from their masters' table." Let the children have the bread: she wanted only a crumb, viz., healing for her daughter.

Her faith won not only the boon she desired, but also a wonderful word of praise from Jesus.

See S. 69, 2.

75

76

These men knew quite well that Jesus would not give a sign from heaven (e.g., cause thunder to be heard in a clear sky); for He had refused to do so before (S. 55, 1); and they meant to use His refusal to discredit Him with the people. The fact that these two hostile groups acted together shows how bitterly they hated Jesus.

They ask for a sign from heaven, and Jesus answers, "You do not expect a supernatural sign to tell you what the weather is going to be; you read the face of the sky yourselves. Why do you not read the signs of the times in the same way?" Jesus means that any man with natural perceptions could see from the condition of the Jewish people at that time that they were hastening to a great calamity, and that He was sent by God to warn them of it, just as Jonah had been sent to warn the Ninevites. See S. 55, 1, and for the destruction of Jerusalem, p. 16.

adulterous: S. 55, 1.

77

leaven: S. 62, 1, n.

Jesus started with His disciples in a boat for the other side of the Lake. They evidently started in haste; for the disciples forgot to provide themselves with bread. Their Master, whose mind was deeply occupied with the encounter He had just had with the religious leaders, bids them beware of the leaven of the Pharisees and the Sadducees. Not catching the metaphorical drift of the phrase, they fancied, that, as leaven is used for making bread, He was referring to the fact that there was no bread in the boat, and was bidding them beware of buying from persons belonging to either sect. So dark spiritually at first were the men whom Jesus had to train to conquer the world for Him! When He remonstrated with them, it began to dawn on their minds that He could never be anxious about food (S. 17, 4), and that what He was warning them against was the *influence* of the religious leaders, the spirit of their life, their dislike of real goodness and godliness.

78, 1

In the extreme north of Palestine, at the foot of Mount Hermon, there gushes from a beautiful cave a small river, one of the sources of the Jordan. From time immemorial the place had been considered sacred, and a city had grown up around it. Herod

78, 1 the Great's son Philip, the ruler of this district (p. 17), had beautified the city and named it after the Emperor: so it was called *Cæsarea Philippi*, i.e., *Philip's Cæsarea*. It was practically a Greek city, and the worship of the Greek gods flourished there.

To this district Jesus withdrew after His battle with the religious leaders. It had become abundantly plain that there was no hope of His winning the nation as a whole to His spiritual conception of the Kingdom of Heaven. The common people did not understand Him: He had been driven to teach them in parables. The leaders were steadily becoming more hostile, and the bitterness of their hatred would inevitably lead to His death.

Consequently the training of the twelve had now become urgent. The time was short; for His death might come very soon; and, as yet, they had not begun to understand that which it was most necessary they should comprehend, viz., the significance of His death. He must therefore now give a large part of His time to the patient instruction of these twelve men.

In this section He seeks to ascertain what the results of His teaching up to this time amount to, mainly with the purpose of finding a secure basis in the minds of the Twelve for the new ideas He was about to give them. He, therefore, asks first of all who the people take Him to be. Some, like Herod Antipas, thought He was John the Baptist risen from the dead (S. 68, 1); others thought He was Elijah, whose coming was prophesied by Malachi (S. 47); while others thought He was one of the old prophets raised from the dead to recall the people to God and duty. Clearly the common people had by no means come to think of Him as the Christ; Jesus was too unlike the great warrior and conqueror of their dreams.

But when Jesus asked the Twelve what they thought of Him, Peter at once replied, speaking for the others as well as for himself, "Thou art the Christ, the Son of the living God." Their daily intercourse with Jesus had enabled them to see, in spite of the prejudices of their upbringing, that this carpenter with His humble life and meek behaviour, was in very truth the great Deliverer promised in the Scriptures. The perception was all the more remarkable, because up to this time Jesus had kept Himself in the background: He had spoken a great deal about the Kingdom, but had scarcely referred to Himself as the Christ: S. 9, 2, n.

From this point of view we can understand the rapture of joy which rings through the reply of Jesus. In spite of the murderous hate of the religious leaders, in spite of the gross worldliness which stopped the ears of the common people, His teaching had actually borne fruit.

The experience of Jesus also explains how it is that Missionaries, after spending years in a foreign land, are still found buoyant and hopeful at the end, even if they have won only two or three faithful souls to Jesus.

78, 1 flesh and blood : A phrase used for man in his weakness in contrast with God. For the idea that the Father reveals the Son to men, see S. 50, 2.*

thou art Peter,church : Simon, because of his faith, well deserved his name Peter, i.e., man of rock; and upon this rock, i.e., upon Peter and men of like faith with him, Jesus will build His Church.

the kingdom of heaven is the work of Christ among men, with all its heavenly connexions, invisible powers and earthly manifestations; *the Church* is the community of men and women who accept Jesus as the King of the Kingdom. It is quite natural that Jesus should mention the Church for the first time at the moment when Peter makes his great confession; for that confession made Peter the first Christian, the first member of the Church.

the gates of Hades : a figurative expression for the most powerful possible opposition; "Hell-gates" is a fair modern equivalent. Jesus had no doubt about the stability of His work. We have already seen, in Ss. 61, 62, how He expected His influence to tell on mankind; and later we shall see that He clearly anticipated the preaching of the Gospel in every part of the world: S. 123.

I will give unto thee the keys of the kingdom of heaven : to Peter, as the first Christian, and then to others after him, Christ gave the keys of the Kingdom of Heaven, i.e., the means of opening the Kingdom of Heaven to others. He entrusted them with the great truths of the Kingdom; and they, by their life, preaching and teaching, were able to bring many into the Kingdom.

whatsoeveron earthin heaven : see S. 85, 2.

John the Baptist..... Elijah.....Jeremiah : It has been suggested that these conjectures prove that the Jews believed in Transmigration. This is a complete mistake. What the Jews did believe in was the occasional resurrection of dead men. For the Old Testament see 1 Kings xvii, 17-24, 2 Kings iv, 32-37, and for the New Testament, Luke vii, 11-15, John xi, 33-44, and our own text, S. 45. The idea was that John, or Jeremiah, or some other prophet had been raised from the dead. This is absolutely clear in the case of John: see S. 68, 1.

Transmigration is not a Semitic idea: it is found neither in Judaism nor Mohammedanism, the two chief Semitic faiths, and there is no passage in the Bible anywhere that alludes to it.

- 2 Jesus bids them tell no one that He is the Christ, because the reason which made Jesus Himself silent on that point still remains in force: S. 9, 2, n. The moment for speaking out has not yet come.

79, 1 We enter here on a new division of the Gospel. The Twelve have learned the great lesson that Jesus is the Christ: from this

79, 1 point Jesus spends a great deal of time in teaching them that, according to the will of God, the Christ must consummate His career on earth by being put to a shameful death by the highest authorities of the Jewish people.

Readers will here see how much stress Jesus laid on His death. It was the climax, the crown of all His work. How that could be, we shall see, when we reach Ss. 126 and 138.

the elders and chief priests and scribes : i.e., the Sanhedrin : p. 17.

Peter took him : the announcement so shocked Peter that he forgot the respect due to his Master, and began actually to remonstrate with Him about it ; so that Jesus had to rebuke him most sharply for regarding these things from the standpoint of men and not from the standpoint of God. Peter, who had been so highly honoured on account of his confession of the Messiahship of Jesus, has now to be silenced with almost the same words that Jesus used to Satan in the wilderness (S. 8, 3) ; for He had brought up the old temptation before the mind of Jesus.

2 Here Jesus announces the great principle that the citizens of the Kingdom must, like Jesus, give up all things for it :—

“ I am on my way to crucifixion ; I already carry My cross on My shoulders. If any man wishes to be a disciple of Mine, he must renounce himself and all his interests, and must be prepared to bear the same faithful witness to the truth that I bear, and expose himself to the same shame and danger. In fact, he must be ready to take up his cross and join the procession of cross-bearers, following Me, if need be, to death. For the man who spends his energies in seeking to preserve his own life and all its interests will lose his real life ; while the man, who gives up his own life, with its honours, comforts, pleasures and interests, for My sake, shall thereby gain his true life ; for the self-life brings death to the soul ; while the renunciation-life brings eternal life.”

3 Nowhere is Jesus more explicit in His statement that at the Judgment Day He will be the Judge of the human race. If a man has gained the whole world, but by his self-life has forfeited his real life, what will his gain be, when he stands at the judgment seat of the Christ ? The judgment of Jesus will be absolutely righteous ; for each man will receive punishment or reward according to his actions.

While Jesus, instead of seeking to win an empire on the earth, lived in deep poverty and humiliation, and died in the uttermost shame, yet He looked forward to being the King of a vaster empire than this world can offer : He expected to become King of the spiritual world and to sway the eternal destinies of all men. Nor was His Kingdom to be confined to the invisible world ; after His death and resurrection His spiritual reign on the earth would soon become great and wide : some of those who were listening to His

79, 3 words would live to see it spreading rapidly throughout the civilized world.

80, 1 **Peter, and James, and John**: chosen because they were more advanced spiritually than the rest.

a high mountain: most probably Hermon, a lofty, snow-covered mountain, near Caesarea Philippi: S. 78, 1, n.

he was transfigured: when Jesus entered upon the narrow way of self-humiliation by submitting to baptism, the Holy Spirit descended on Him, and a voice from heaven came to Him; and now that He has told His disciples that death is His goal, and has begun to lead them into the lowly path which He Himself treads, this wonderful vision is given them as a foreglimpse of the heavenly glory Jesus will enter upon after His death. They needed reassurance; for their faith had been strained by the announcement of the coming tragedy.

Moses, the typical lawgiver of Israel (p. 10), and Elijah, the typical Prophet of Israel (p. 12), are seen conversing with Jesus, that the Apostles may realize that in all His work and teaching, even in His prophesies about His sufferings and death, He is the fulfilment of both the Law and the Prophets (S. 15, 1). The command "Hear him" has special reference to the teaching about the necessity of the cross and of cross-bearing, which to them had seemed so strange and incredible.

2 Jesus warns them not to speak of the vision until after His resurrection, because they themselves could not understand it until after that event, and others would be more liable to be led astray.

The disciples are now assured that Jesus is indeed the Messiah, but one difficulty troubles them. There was the old prophecy, that Elijah would come before the Messiah: how was that to be fulfilled? Elijah had indeed appeared on the mount, but he had returned to heaven.

Jesus answers that the prophecy stands sure; nay, that it has already received its fulfilment in the life of John the Baptist. He had already given this interpretation of John's life (S. 47), but Peter, James and John had been away preaching at that time and had not heard what Jesus said.

As has been already pointed out, there is no allusion here to Transmigration, which was an utterly foreign idea. What is meant is that John came in the spirit and power of Elijah, preaching repentance.

81 **O faithless and perverse generation**: Jesus thought that His disciples should by this time have learned sufficient faith in God to cure the boy. There was a blindness and perversity in them that prevented the Master's teaching from illuminating them rapidly.

83 The people of Israel held that Jahveh their God was their King; the Temple in Jerusalem was His house; and His people were

- 83 bound not only to obey Him, but to pay Him tribute. So the law ran that every male Jew, above the age of twenty, should pay annually the sum of half a shekel into the revenues of the Temple, as tribute to Jahveh his King. Every year the collectors went about among the people, and received the tribute. Only the regular sacred coins, shekels or half-shekels, were accepted.



A half-shekel, a Jewish silver coin, worth about one rupee.

Peter felt certain his Master paid this tax, like every pious Jew; hence his unhesitating answer. Nor was he mistaken; for Jesus would be the last to grudge money. But the Teacher seized the incident as an opportunity for bringing home forcibly to Peter's mind one aspect of his position as a son of God. Earthly kings tax their subjects, not their sons: therefore God, the heavenly King, will not demand a tax from His sons. All who have become sons of God are free; S. 15, 6 n. They will doubtless give more than slaves or subjects would, but they will give gifts, not taxes, and from love, not from constraint. In this way Jesus felt toward God, and to this height of noble feeling He wished to raise Peter.

They might thus have refused to pay the tax, as being an institution of ancient Judaism, suited to men who knew God as their King, but unnecessary for those who looked up to Him as Father. But as sons of God, they are ruled by Love; and another principle of Love here checks them: the mass of men around them have not yet risen to their height; and to them a refusal to pay the tax would seem impious arrogance, and might thus prove a stumbling-block to them, i.e., might do them moral injury. It would be far better to pay than to run that risk.



A shekel, a Jewish silver coin, worth about two rupees.

toll: p. 18.

- 84, 1 The crude idea which they had of the Kingdom of God and their own position as followers of Jesus, the King of the Kingdom.

84, 1 naturally led the twelve Apostles to form very high hopes and ambitions for themselves. They expected that they would hold very high places in the Kingdom. Frequently they talked the matter over amongst themselves, and sometimes they quarrelled as to who should have the highest place. So here they come to Jesus, not quite asking that definite question, but enquiring, What type of man is greatest in the Kingdom?

The answer of Jesus is very remarkable. He does not condemn the desire of becoming great, but gives them an altogether new idea of what true greatness is. In the Kingdom of Heaven the man who is humblest is greatest; so that Christian ambition consists in aspirations after humility and in self-humiliation by lowly acts of service. Indeed so important is this quality in the Kingdom of Heaven that Jesus declares that without humility it is impossible to enter the Kingdom. While it is true that many European Christians in India are examples rather of pride of race and haughty arrogance than of humility, their denial of their Master does not alter His law. Note that "poverty of spirit," which includes humility, stands at the head of the Beatitudes: S. 13, 1.

Quite as remarkable as His answer was the practical way He took to enforce it. He set a little child in the midst of the Twelve and asked them to take him as their model. In doing this, Jesus had in view, not the Twelve only, but His followers throughout all time; for little children are not scarce: these reminders of humility are always with us. We must become little children, because we cannot belong to the Kingdom, unless we have their humility, simplicity and trustfulness.

2 Men in the ancient world, while deeply attached by affection to their children, were usually inclined to regard them as of little count in the world. Had that idea not prevailed, infanticide could not have been so universal as it was. Neglect of education tells the same tale. But Jesus teaches us that a child is of infinite value. Every little one is a representative of Jesus, and is to be received with as much tenderness as we should receive Jesus Himself; while the doing of anything that may lead a little one into sin is an unspeakable crime.

Human experience is filled with occurrences which tempt men to do wrong and whereby a tendency to doubt the existence or the goodness of God is induced. Such occurrences are inevitable; they cannot be eliminated from the world; but we ourselves can avoid creating more. The man who lays a trap for his fellows, or who leads some young man, woman or child into sin, is guilty of an act which will bring upon him a fearful punishment.

3 See S. 15, 3.

4 behold the face of my Father: this is a figure from an ancient Oriental court where only a few courtiers were allowed to see the monarch's face.

85, 1 Jesus tells us here how we are to work out in practical life His instructions about brotherly love and forgiveness. If one Christian injures another, what is the wronged man to do? He is to go to the other personally and try to persuade him of his fault. If he fail to persuade him, then he is to take two or three other Christians with him. If they also fail, the matter is to be brought before the assembly of the brethren. If he refuse to listen to them, the offender thereby puts himself outside the Christian society altogether.

2 bind....loose : these words were used by the Jews in the sense of "forbid" and "permit." The sentence means that whatever judgment the Christian community comes to on a question of conduct will be upheld in heaven. This promise was made first to Peter, as the first Christian: S. 78, 1. It is now extended to the whole Church.

3 This is one of the great promises with regard to prayer which Jesus made so frequently. Cf. Ss. 19, 98. Here the reasoning is that, when two or three Christians gather together to consult about some matter and pray, Jesus is with them in spirit to guide them as to what they shall ask; and consequently their request will be in accordance with God's will, and will be granted.

86, 1 **Until seventy times seven :** i.e., there is no limit to the duty of forgiveness. To the man who is ruled by love forgiving is not a hard thing which he is compelled to yield, but a natural joyous act.

This parable explains what is stated in S. 16, 3, where Jesus tells us that we shall not be forgiven, unless we forgive. The reasoning is that, even if my brother has done me wrong a great many times, all that he has done to me is a trifle as compared with the sin I have been guilty of towards God. My debt to God is infinitely greater than any debt my brother may owe me.

2 would make a reckoning : wished to make up accounts.

ten thousand talents : Rs. 3,00,00,000.

a hundred pence : Rs. 50. See S. 103, n.

87, 2 The Jewish law of divorce was very lax: S. 15, 3, n. The Pharisees, having heard of the very decided teaching which Jesus had given on the subject, imagined that, if they could get Him to repeat what He had said, they would be able to show that He was in conflict with the law of Moses, and, in consequence, to discredit Him with the people. So they come asking Him, "Is it lawful to put away one's wife for any or every reason?" Jesus in reply refers them to the divine conception of marriage as it is embodied for us in the earliest narratives of the Bible. He points out that God from the beginning created man male and female: clearly God intends man and woman to be each the complement of the other.

87, 2 Then, after the marriage of Adam and Eve, the words quoted in the text occur, which show that, in marriage, God joins a man and his wife together, so that they form a strange new unity, and are far more closely related to one another than they are to their own parents. If God binds every married couple together, how dare man separate them?

3 The Pharisees thought they had got their opportunity and promptly asked the question, "Why then did Moses legalize divorce?" (See the law quoted in S. 15, 3). Jesus replies that the rule made by Moses was merely an accommodation to the low ideas and stubborn passions of the people of his time, but that God's conception of marriage is unchanged and unchangeable.

Jesus did not regard the law of Moses as a complete expression of the will of God, but as an approximation to God's law, necessary and useful in its own time, but by no means a perfect guide to man. Hence He said that He had come to fulfil it: S. 15, 1.

88 The disciples of Jesus, having been brought up as Jews, were amazed at the teaching of their Master; for they believed that it would be impossible for a husband to live peaceably with his wife, unless he possessed the right of divorcing her. They had not reached the Christian ideal of marriage, husband and wife bound together in such perfect love that no mastery is required to keep them in harmony. They therefore thought it would be far better not to marry at all. Jesus replies that all men are not able to remain unmarried, although there are some who are willing and able to remain unmarried for the sake of service in the Kingdom of Heaven.

89 How fitting that after defending the sanctity of marriage Jesus should receive little children to His arms! The mothers who brought these little children to Jesus understood Him better than His disciples did. The wonderful utterances of S. 84 seem to have produced no effect on their minds. They had not begun to perceive that it was fitting that the Son of Man should welcome every human being to His love, that the Kingdom of Heaven, being the Kingdom of the hopes of humanity, is the home of children as well as of their parents.

Apart from its charm as a picture of Jesus, the passage has its chief interest in the words, "for of such is the Kingdom of Heaven." The Kingdom belongs to those who are like children in humility, unworldliness, purity, love and trustfulness.

90 Throughout this incident Jesus endeavours to give the young man an idea of the exaltation of goodness, to make him see that it is not the easy thing which he imagines.

The young man was earnestly seeking religious guidance. He felt that he had not obtained that peace and intimacy with God which he desired; there was still something wanting. Jesus first of all used the Old Testament phraseology with him: "Keep God's

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commandments, and thou shalt live." The young man, who knew quite well that this was what his religion demanded of him, asked, "Which commandments must I keep?" and Jesus answered by repeating to him those that tell us our duty towards man (see p. 10), summing them all up for him in the phrase, "Love thy neighbour as thyself." The young man's answer, "I have kept all these laws," is somewhat startling: how could he believe that he had kept these commandments perfectly? Yet we need not think of him as self-righteous. The truth probably was that he had not realized the depth and difficulty of the command, "Love thy neighbour as thyself." Such, at least, seems to have been the view which Jesus took of the situation; for He proceeds to try to enlighten the young man.

The way in which he did it however is very significant. He did not take him to task for failing to carry out any one of the commandments but at once proposed a practical test. With His unfailing spiritual insight He had perceived that the young man was fond of his wealth, and that it was his attachment to his money that was keeping him from full entrance into the life of God. This explains the demand of Jesus, that he should give up his wealth. The young man's sorrowful departure is conclusive proof that Jesus had put his finger on the weak point in his character: he could not bring himself to give up mammon for God: S. 17, 3.

Mark, Jesus did not bid every Christian give up all his wealth. It is no sin to be rich. But whatever leads the soul into danger must be given up (S. 15, 3); and this man's money was ruining him.

- 2 The possession of wealth is a most dangerous thing. There are men who are able to retain wealth and yet serve God, but they are very very few. In most cases the heart becomes attached to the wealth: it becomes the man's treasure; and he neglects to gather spiritual wealth. S. 17, 1.

It is easier for a camel etc.: a common proverbial expression for something very difficult.

91

Here Jesus promises places of great spiritual responsibility to His twelve Apostles, when the time of His own glory comes.

in the regeneration: the time when all things shall be made new and all wrongs shall be righted.

The promise which He makes to everyone who renounces all that is dear for the sake of Jesus is a most interesting one. He says they will receive a hundredfold in return. The promise is fulfilled in this way that every faithful Christian who for the sake of Jesus has to leave his father's house, or to endure separation from wife or children, or to give up his property, receives unlimited kindness and love from his Christian sisters and brothers, and in the joy of Christian fellowship and all the blessings it brings with it he receives compensation a hundredfold for all his sufferings.

91 The man who has suffered a great deal and has held a leading place in the Church must not expect that he will have corresponding glory in heaven: in many cases those who have stood high on earth will not stand high in heaven, and *vice versa*.

92 **a penny:** S. 103, n.

the third hour: the ancients reckoned their hours from sunrise to sunset; so that the third hour would be about 9 A.M. The labourers work until sunset.

evil: S. 17, 2, n.

This parable was uttered to illustrate the meaning and explain the justice of the saying, "Many shall be last that are first; and first that are last." God does not love the commercial spirit that bargains hard for favours and privileges, is eaten up with self-interest and cannot bear to see others rewarded. God deals most generously with all, and He expects us to recognize that all He gives us is given out of the abundance of His generosity. The man who yields his soul to God in deep contrition, after spending many years in vice, and dies within a short time, will receive *salvation* just as truly as the man who has faithfully served for a lifetime. This is the *penny* which we are all promised.

It was this parable that suggested to Ruskin's mind the title of his great work on Economics, *Unto This Last*.

93 The prophecy here is more detailed than those in Ss. 79, and 82.

going up: i.e., from the low valley of the Jordan near Jericho to the hill city Jerusalem.

the Gentiles: i.e., the Romans: S. 132.

to mock....to scourge....to crucify: Ss. 130 and 135; 134; 136.

94, 1 the sons of Zebedee: S. 10.

All the teaching of Jesus about the spiritual character of the Kingdom failed to change the ideas of His disciples. His prophecies of the shameful death He was doomed to undergo (Ss. 79, 1; 82; 93), produced no effect upon them. A death of shame appeared an impossible destiny for the Christ: consequently they took no notice of His words. They persisted in expecting the earthly throne and palace; they felt sure they would stand next the King; and in spite of what Jesus had said in S. 84, 1, they still continued to quarrel over the question, Which of the Twelve shall stand highest?

So James and John thought they might get their Master to promise them beforehand the seats of honour at His right and His left. How tragic that they should come with such a question, when He had barely finished His detailed prophecy of the awful death awaiting Him! How saddened too He must have been by this fresh outburst of selfishness!

94, 1 to drink the cup: i.e., to endure the shame, injustice and suffering. Jesus implies that the highest place is for those who go down lowest. Those who are like Him in service and suffering here will be near Him in glory there.

2 In asking for the seats beside the throne, James and John had in mind such positions as those of the great pro-prætors and pro-consuls of the Roman Empire, or the highest magnates of the Parthian Kingdom. They wanted to rule as well as to sit high.

So Jesus shows the Ten that they need not be indignant: "In My Kingdom there is to be no such masterful ruling as you see Romans and Parthians exercise. James and John are aiming at positions which no one will ever hold. If you work for place and power in My Kingdom, you will only sink the lower. If you wish to rise in My Kingdom, you must humble yourselves and become servants, or even slaves, to your brothers. You all acknowledge Me to be the King of the Kingdom; yet I have no retinue and no army; I receive neither homage nor service; indeed I have come on purpose to be a servant, and to give My life away, not for Myself, but for others, in order that many may be redeemed from the bondage of sin."

This is another prophecy of the crucifixion, but it goes beyond all former prophecies in this, that it states the reason why it is necessary for Jesus to die: He must give His life as a ransom, that men may be set free from sin.

95 thou son of David: Cf. S. 35, n. On this occasion Jesus did not mind being called the son of David, as He was just about to declare Himself the Messiah.

96 As we saw, Jesus at first taught the people about the Kingdom of God but did not call Himself the King: S. 9, 2, n. Later on, at Cæsarea Philippi, He rejoiced over Peter's confession that He was the King; but even then He told the disciples not to speak of it: S. 78, 2. From this point onwards, however, He publicly declares Himself the Christ.

This is the first occasion on which He puts Himself forward as the Messiah. The time and place which He chose to do this are both noticeable: the time was just before the Passover (S. 122), when thousands of Jews were making their way to Jerusalem from every quarter, to keep the feast there; the place was the Mount of Olives, within sight of the city, on one of the most frequented roads. But the manner of the announcement is still more significant: He did not make a great public speech, proclaiming His own dignity and authority, and claiming the crown; He merely set about fulfilling an old prophecy.

The prophecy is an announcement to the daughter of Zion, i.e., the people of Jerusalem, that their King is coming to them; coming in meekness, riding, not on a great charger, but on an ass. Jesus fulfilled this prophecy by sending for an ass, and riding upon it into Jerusalem. His followers, and the crowd of pilgrims

- 1-2** generally, entered into the spirit of His action most heartily. They strewed the road with their garments and with branches of trees, to give Him a right royal entrance into His own city, and they saluted Him with loyal shouts as the great Messiah.

Hosanna to the son of David: Hosanna is a Hebrew word which was used as a loyal jubilant shout; and the son of David means the Messiah. Thus the whole phrase means, "Victory to the Messiah!"

- 97, 1 the temple:** at the great festivals the victims offered in this temple were innumerable; and even at other times a very large number of animals were slaughtered daily. There was thus a very large and profitable trade in Jerusalem in animals for sacrifice and other things required for the worship.

Naturally the salesmen brought their shops and stalls as near the Temple as possible; for to procure these necessities conveniently was a matter of importance to worshippers, especially to worshippers from a distance. But a certain High Priest, named Annas, whose name occurs several times in the New Testament, devised a new scheme. As will be seen from the diagram of the Temple on p. 4, the outer court of the Temple, the Court of the Gentiles, was a large open space. The purpose of this court was that people of all nations might come and pray to the God of the whole earth. Foreigners were not allowed, on pain of death, to enter any of the other courts; but this court was built for their convenience. What Annas did was to let out this court to the salesmen. Thus the Court of the Gentiles became a noisy market, in which oxen, sheep, goats, pigeons, etc., were sold and money was exchanged. It was a great convenience to worshippers; the tradesmen made large profits; while the Chief Priests made a comfortable income out of the rents. Hindus may compare the scandalous way in which Tirumala Nayak's beautiful Choultry in Madura is used to-day.

How loathsome all this must have been to Jesus! Here was the Court which had been built that Gentiles might come and worship the living God given up to coarse trading. How could men pray peaceably amid the lowing of oxen, the bleating of sheep, the filth, the stench, and all the loud bargaining of an Oriental bazaar? But the worst feature of the whole matter was this, that it was priestly avarice that was the cause of the desecration: Annas had allowed Mammon to take the place of God in His very Temple.

- 2** The children had good reason for their praises; for Jesus was healing the blind and the lame.

But the Priests and the Scribes were very angry, for the children were saluting Jesus as the Christ in the very Temple.

As was His custom, Jesus answers them from the Scriptures, quoting a verse from the Psalms in which God is spoken of as finding the most perfect praise of Himself in the cries of babes and the lisping of little children.

97, 2 After this beautiful scene and that described in S. 89, is it any wonder that Christians delight in teaching little children about Jesus?

98 Why did Jesus make the fig tree wither? The following passage will enable us to understand:—

And he spake this parable; A certain man had a fig tree planted in his vineyard; and he came seeking fruit thereon, and found none. And he said unto the vinedresser, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why doth it also cumber the ground? And he answering saith unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit thenceforth, well; but if not, thou shalt cut it down. Luke xiii, 6-9.

The fig tree, both in the parable and in the scene outside Jerusalem, stands for the Jewish people. God has done everything for His fig tree, but it bears only leaves: the people make great outward professions of religion, but they do not produce its fruits. So Jesus here pronounces God's judgment on them by His action to the fig tree.

all things, whatsoever ye shall ask in prayer: Cf. Ss. 19; 85, 3.

99 There could be no mistake as to what the actions of Jesus meant. He had come to Jerusalem riding in kingly style; He had cleansed the Temple without reference to the priests; He had approved the children's song, "Hosanna to the Son of David"; and He was teaching in the Temple in the boldest and most authoritative manner. He had practically taken possession of the Temple. Every one could see that He claimed to be the Christ and to possess full divine authority over the religious life of the nation.

But the Jewish leaders were determined not to acknowledge Him as the Christ. To them He seemed a most dangerous revolutionary; and therefore they made up their minds that He must be expelled from the Temple. His popularity, however, was so great that they were afraid to use violence. They therefore came to Him, hoping to overwhelm Him by showing the people that He had usurped an authority to which He had no right.

The question means, "What right have you to seize control over the Temple as you have done these last few days?" Such a question was quite legitimate; only they knew perfectly well that it was Messianic authority that He claimed to possess. The real point at issue between them and Jesus was this, that He declared that His teaching and His miracles of healing were the very credentials of the Messiah according to the Old Testament; while they declared that nothing short of some portentous display of divine power would prove to them that a man like Jesus could be the Messiah (S. 76). This was perfectly understood on both sides; so that the question was really a demand that Jesus should produce

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such a proof of His authority as they knew perfectly well He would refuse to give. They hoped in this way to discredit Him with the people.

Jesus in turn asked them a question which revealed their hypocrisy. John the Baptist had proclaimed himself a messenger sent by God to announce the approach of the Kingdom of Heaven and its King; he had baptized thousands in preparation for the Kingdom; and he had singled out Jesus as the King. Now, if John was a Prophet, clearly Jesus was the Christ. But the Jewish leaders had adopted a very ambiguous position towards John. They had neither accepted him as a Prophet, nor denounced him as a deceiver. In so doing they had neglected one of their chief duties as the leaders of the people. Thus Jesus was only asking them to do their duty.

But, as they had found it impossible originally to decide one way or another with regard to John, so now. To acknowledge him a Prophet sent by God was to acknowledge Jesus the Messiah. To call him a deceiver was to rouse against themselves the passions of the common people who were all convinced that John was a Prophet. So they declined to make the choice.

Since these men would not decide whether John was a prophet or an imposter, clearly they had abdicated their position as the leaders of Israel, and Jesus was completely justified in refusing to answer their questions.

100

The Priests and the Pharisees were outwardly the most religious people of the time: like the second son, they pretended to do God's will; while the publicans and the prostitutes made no pretence of religion at all; yet when the critical moment came, the moment when God by the mouth of John the Baptist called for repentance, the latter obeyed, while the former did not; and so hardened were the hearts of these men, that even the sight of prostitutes and other abandoned characters repenting from sin, and turning to God, produced no effect upon them.

101, 1

Jesus founded this parable on a beautiful passage in the book of Isaiah, with which all Jews were familiar; so that none of His hearers could fail to understand Him. Isaiah had compared the people of Israel to a vineyard, God being the owner of the vineyard. Jesus carries the story a little further. By the husbandmen to whom the vineyard was let, He meant the leaders of the people. The series of servants who were sent to receive the fruits of the vineyard were the Prophets of the Old Testament, many of whom were persecuted and murdered by the Jews (S. 108, 7). He Himself is the Son. It is very remarkable that Jesus not only openly calls Himself the Son of God, but tells the Jewish leaders to their face that He knows they will get Him murdered.

2

Jesus claimed to be the Christ, and in the parable of the vineyard He prophesied that the Jewish leaders would get Him murdered. He had thus given expression to an idea—a murdered Messiah

101, 2 —which to the Jewish people was utterly inconceivable. To them the Messiah was, above all things, a conqueror, a deliverer, leading them to glory, happiness and peace. The idea of His consummating His career by a violent death, especially a violent death at the hands of God's own people, was to them the very acme of absurdity. Jesus introduces the quotation from the Psalms to make them realize that *rejection by the leaders of the nation* was part of the destiny of the Christ. A stone, which is thrown aside by the builders as useless, is finally selected by the Master-builder for the most important position in the whole edifice. You, Jesus means to say, are the builders; I am the stone; God is the Master-builder. The Psalm quoted is one which the Jews recognized as a prophecy of the Christ: the loyal shouts used by the people in S. 96, 3 are from the same Psalm.

Lastly comes the application: God has entrusted you with His vineyard, and He has sent Me, His Son, to you; but instead of receiving Me with honour, you murder Me. For this act of rebellious disobedience, the Kingdom of God, of which you, as the people of God, are the natural heirs, will be taken from you, and will be given to a people gathered out of all the races of the earth, who through believing in Me will produce in their lives the fruits of the Kingdom, viz., Righteousness, Truth, Faithfulness, Mercy, etc.

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The parable of the Vineyard deals with the unfaithfulness of the Jewish leaders from the standpoint of the Jewish religion: they are God's servants, bound to do Him service in well-understood ways; the spirit of the whole parable is legal.

But the thought of Jesus habitually moves in other planes: to Him God is a Father ever giving rather than a King ever getting. So here, to balance the legal parable, we have a description of the Kingdom of Heaven as a royal wedding-breakfast the wickedness of the Pharisees and the Priests being represented as a mean and scornful refusal to attend as guests! How radiant was the thought of Jesus! Religion was to Him no burdensome law, but the bright intercourse of a wedding-feast.

Amongst the Jews, as among other Eastern races, it was customary to invite guests to a feast some days in advance, and then to send servants to call them, when the time arrived.

The prophecies of the Old Testament, telling the Jews of the coming of the Kingdom are the first invitation. Then, when the great moment arrived, John the Baptist and Jesus were sent out to call them to the Feast; but they refused to come.

From this point onward the parable is a prophecy. After the crucifixion of Jesus "other servants," viz., the Apostles and their helpers, will be sent to beg them to come, as all things are now ready; but they will make light of the invitation and turn to their worldly employments, while a certain group will rise up and persecute and murder the Apostles: see *the Acts of the Apostles*.

In consequence God will send the Romans to overthrow the people and to burn Jerusalem. This happened in A.D. 70: see p. 16.

102

On the other hand, the Christian leaders will turn to the Gentile nations, and will gather a great company of glad and willing guests, many of them from the lowest ranks of society and from the barbarous peoples of the earth.

If any man, however, accepts God's invitation, and then fails to put on becoming dress, i.e., the right character of a citizen of the Kingdom (Ss. 13-21), he will be ignominiously cast out. For many are *invited* to the Kingdom of God, but only a few accept the invitation, and fewer still put on that righteous character, which is the final condition of being *chosen* to enjoy the festivities of the Kingdom. Cf S. 65.

103

Is it lawful to give tribute unto Cæsar, or not? See p. 17. The national conviction that Jahveh was King of Israel necessarily made the Jews very unwilling to acknowledge a foreigner as King, and led to the feeling, that to pay taxes to the conqueror was an act of disloyalty. These natural scruples were greatly strengthened by the growing conviction that the Kingdom of God would soon come in power. Thus, in the time of Jesus the dream of the coming Kingdom, at once national and divine, made the hard rule of Rome under which the Jews lived seem all the worse. The result was that the Pharisee looked upon the Roman Empire as the arch-enemy of the Kingdom of God. So that to many Pharisees it was a serious practical question, whether it was right to pay tribute to Cæsar, or not.

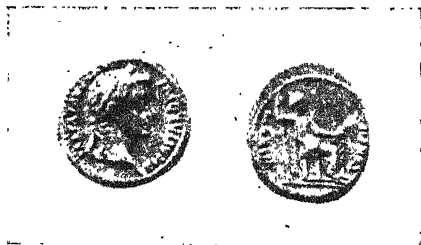
But on this occasion the leaders of the party did not want advice from Jesus; their sole aim was to catch Him in a trap: if He should declare in favour of payment, they could denounce Him as unfaithful to Jahveh; while, if He declared against it, they could bring a charge of sedition against Him before the Roman Governor. So they come and ask Him the question plainly, "Is it right to give tribute to Cæsar, or not?" seeing no way out of the dilemma.

But their difficulty existed only because they thought the Kingdom of God would be a Jewish Empire. In that case, clearly, the Roman Empire and the Kingdom of God would be definitely rivals, each a national, political, military organization. But to Jesus the Kingdom of God was not a political and military affair at all, but an invisible, spiritual reality, in which any man could share, no matter what empire he happened to live under. Jesus Himself found no difficulty in being a free and faithful citizen of the Kingdom of God, while living under the Roman Empire.

Now, even among the Jews who had refused Jesus and the Kingdom there was a similar reconciliation of the sway of Cæsar and of Jahveh. Cæsar allowed them to continue their religion unchecked; nay, even allowed them to use the old sacred money. They used Cæsar's money in business and state affairs; they used the sacred money to pay tribute to Jahveh in the Temple: S. 83.

Therefore, to bring this home to them, Jesus asked them to show Him the money in which the tribute to Cæsar was paid, and they at once showed Him a Roman silver penny, a Denarius.

103



A Denarius.

A Roman Silver Coin, worth about eight annas.

On the obverse the head of the Emperor Tiberius Caesar.

He asked whose image and inscription was on it, and they answered "Caesar's."

"This, then, is Caesar's money. Give to Caesar this money, which belongs to him; and give to God the sacred coin which is His."

104

raise up seed unto his brother: the custom of Levirate marriage, i.e., of a younger brother marrying his elder brother's widow, has existed in many different races. Hindus will find it referred to in *Rig Veda*, 10, 40, 2, and in *Mānava Dharmaśāstra*, 9, 59-63.

are as angels in heaven: Jesus made the puzzle of the Sadducees crumble away to nothingness simply by putting before them a higher and more spiritual conception of the Resurrection than they had ever dreamed of: the life after the Resurrection is not merely a reproduction of our earthly existence, but a spiritual, an angelic life, lived in the presence of God in heaven.

I am the God of Abraham... of Isaac.....of Jacob: the first part of the reply of Jesus was a complete answer to the question; but He was not satisfied with that; He went on to show them that, since they accepted the Law as the word of God, they were bound to accept the Resurrection. He points out that God called Himself the God of Abraham; He accepted Abraham as His friend. But God will not have a man as His friend for a few years, and then let him die. Can the eternal God choose as His friend a thing of a day? Can it be believed that the man who was God's friend is *dead*? Nay, if God choose a man as His friend, the friendship will last for ever. The friendship of the eternal God carries with it the certainty of immortality. If through close fellowship with God I realize that He loves me, that He is my God

104 now, I know without the shadow of a doubt that He will keep me as His friend throughout the ages of eternity.

105 The nations of the ancient world were developed in most cases in comparative isolation, each stimulated and guided by its own national faith. Each of these nations produced at a comparatively early stage in its history a body of laws, which were accepted by the people as sacred, and, indeed, in most cases were believed to have been divinely inspired. They were in all nations handed down orally at first, but were in most cases committed to writing at a later date. Another characteristic common to all these sacred codes is this, that they attempt to cover all parts of the life of the people,—religious, moral, social, economic, penal and domestic regulations being mixed up in a way that looks strange to our modern eyes. Such were the Laws of Lycurgus at Sparta, the Law of the Twelve Tables at Rome, the ancient code of the Hindus as found in Manu, and the ancient Law of Israel.

Now, when civilization has made some progress cases occur in which there is grave doubt as to what the law is: two laws seem to conflict, or some strange new combination of circumstances arises to which no law seems to apply. Then some one asks the question which the lawyer of the text asks, "Which is the great commandment of the law?" meaning "Which of the laws is supreme over all the laws and is thus applicable in all circumstances?"

Jesus in reply says, "Love God supremely," and "Love your neighbour as yourself." Now this is a principle applicable to conduct in all circumstances: every action that is inconsistent with love to God and love to man is wrong; and every action that is consistent therewith is right. Cf. S. 20.

106 **What think ye of the Christ?**—The Pharisees were accustomed to say, "The Christ is the Son of David"; and that idea was associated in their minds with a low, political and materialistic conception of God's Kingdom: p. 9. In order to convince them that their idea is inadequate, Jesus brings them to the touchstone of the Scriptures. The passage quoted was freely recognized at the time as having been written by David, and as referring to the Christ. It runs thus, *The Lord*, i.e., *Jahveh said to my Lord*, i.e., *the Christ*: so the reasoning of Jesus is irrefragable; for since a man will not speak of his own son as his Lord, and since David calls the Christ 'my Lord,' he must have conceived the Christ to be person of a higher order than himself. In showing that the answer "the Son of David" is wrong, Jesus implies that the right answer is "the Son of God."

107, 1 **do and observe**: so long as these people remain in Judaism, and do not step out into the freedom of Christianity, it is their duty to obey the Scribes and Pharisees, the authoritative exponents of the Law.

they bind heavy burdens: i.e., they formulate burdensome rules of conduct. See the account of the Scribes: p. 5.

107, 2 to be seen of men: S. 16.

phylacteries: these were two prayer-straps, worn, one on the forehead, and one on the arm, by every male Jew at morning prayer. On the head-strap there hung a box divided into four compartments, each containing a certain passage of the Law. On the arm-strap there was a little parchment case, and in it a small roll of parchment, on which the same passages were inscribed. The purpose of this institution was to impress every Israelite with the idea that he ought to keep the Law in his head, so as to understand it, and in his hand, so as to practise it.

3 Rabbi: p. 6.

Twice already, viz., in Ss. 84, 1, and 94, 2, have we dealt with stern warnings addressed by Jesus to His disciples against self-exaltation. Here the earlier teaching is reinforced by a very emphatic statement of the equality of all Christians, and of their absolute dependence upon their Teacher, Jesus, for all instruction. Every title that would suggest that any Christian is exalted above his brothers as a spiritual guide is to be studiously avoided: every such title is an encroachment upon the province of Jesus, or upon the glory of the Father.

The only form of ambition left to the follower of Jesus is the ambition to be lowlier still, to fill a still more humble position!

108, 1 They refused to follow Jesus themselves and persecuted those who were ready to follow Him: John ix, 22.

2 Jesus sends us out as fishers of men, not as proselytizers: we are to seek to win men to God and righteousness, not to our own little religious party.

3 These examples show us the emptiness of the teaching of the Scribes: they made multitudes of rules of conduct filled with hair-splitting distinctions, yet destitute of moral principle.

he is a debtor: i.e., is bound to carry out his oath.

4 tithe: the law ordered Jews to pay a tenth part of all the produce of their fields to God. These men were so scrupulous as to pay the tithe even on trifling garden herbs, yet they conveniently forgot the supreme demands of morality, neglecting to practise that justice, mercy and faithfulness which lie at the basis of healthy human life. Over-emphasis on small points of ceremonial and observance usually balances itself by laxity in things moral and spiritual.

which strain out the gnat, etc.: the metaphor is taken from a man about to drink a cup of wine. He sees a little fly in it, and strains the wine to get rid of it, but immediately afterwards he allows a camel to get into the cup, and, without making any trouble about it, drinks it down with the wine! This is a current

108, 4 proverbial expression. Jesus means that they are most punctilious about the smallest matters of ritual, while they allow enormous evils to go unchecked.

5 Outwardly they lived holy lives; in their hearts they were avaricious and grossly unclean. The only way to make a man really clean is to begin with his heart.

6 whited sepulchres: the Jews held that contact with a dead body defiled a man, and, by an extension of the idea, contact with a tomb also. Consequently, every year just before the Feast of the Passover (see S. 122) they were accustomed to whitewash all tombs, to make them conspicuous, so that no one might inadvertently contract defilement just before the great Feast. So at the moment when Jesus uttered these words, the tombs around Jerusalem were wearing their fresh coat of whitewash.

7 the sepulchres of the prophets: the prophets are the chief glory of Israel, and yet many of them were murdered by the people. Why?—Because they summoned the people to give up their wickedness and do right; and sinners hate those who tell them of their sins.

the blood of the prophets: the murders of the prophets.

The leaders of the time of Jesus were just like their forefathers. They declared that they detested the crimes of their fathers; and they subscribed money to build and adorn the tombs of the men whom they persecuted; and yet they murdered Jesus, and afterwards killed many of His followers. Therefore Jesus, knowing their character, and taking advantage of their own confession, that their fathers killed the prophets, tells them that they are true sons of their fathers, and calls upon them not to fall behind them: "Pile up as great a record of murders as your fathers did!"

ye offspring of vipers: S. 6.

the judgement of hell: i.e., condemnation to hell.

Therefore, behold, I send unto you: Jesus is about to leave the earth. But after His departure He will send out His Apostles to preach everywhere in His name. And He knows that the Jews will persecute and murder many of them. So here He says most dramatically, "In order that you may have no difficulty in emulating the deeds of your fathers, I am about to send to you a succession of men worthy of being classed with the great prophets, wise men and scribes of the past, whom your fathers murdered; and these you will have the satisfaction of persecuting and harrying and crucifying. Yes, that you will have. But what will be the final result of such conduct? You will so heap up guilt that the climax will come at last, and the punishment of all the murders of just men recorded in the Scriptures will be brought upon you!"

Less than forty years after these words were uttered the fearful war broke out with Rome, in which myriads of Jews were slain

108, 7 and enslaved, the city and the Temple burnt, and the nation torn up by the roots: pp. 15-16.

scourge: p. 5 and S. 40, 2.

Abel, Zachariah: the book of *Genesis*, in which the murder of Abel is recorded, is the first in the Hebrew Bible, and *Chronicles*, in which the murder of Zachariah is recorded, is the last: p. 3.

between the sanctuary and the altar: see the plan of the Temple, p. 4.

109 O Jerusalem, Jerusalem: in these words Jesus shows that passionate love for His country and His own nation which filled His life with longing to be their true Deliverer. If they had only known it, the path to which He had all along been pointing them, the pathway of internal, moral reform, was the true and only pathway to national freedom. No mere outward worldly success won by the sword could make a nation free which was inwardly corrupt and given up to the elaborate ceremonial and outworn customs which they were bound by. From the very first, when the common people had tried to make Him a King who would carry out their crude popular ideas of kingship, to the time when Pilate wrote in mockery on the cross, "This is the King of the Jews," He had kept this single principle before the eyes of rich and poor, Pharisee and peasant, that internal moral reform alone could save the nation. But on every side He had been rejected. Jerusalem, the capital, the city dearest to the heart of every Jewish patriot, had again and again despised his message and was now about to crucify Him. Yet He thinks not of the cruel wrong which His nation has done to Himself, He speaks no word of bitterness for His own rejection, but in the anguish of His loving heart cries, "O Jerusalem, Jerusalem!" as He foresees her awful doom.

The wisdom of the course proposed by Jesus was most conclusively proved by the fearful calamity, which Jesus foresaw, and which befell the nation as a result of their persisting in the policy of trusting the sword.

In India to-day those truest patriots, who point out the pathway of internal moral reform as the one hope for the nation, may have to suffer scorn and contempt at the hands of their fellow-countrymen, even as Jesus did; but let them not on that account either relax their efforts or feel bitterness, but remember the example of Jesus, the purest and noblest patriot the world has ever seen.

Behold, your house: He is now leaving the Temple for the last time, and, as He leaves, He says to the people, "Your House is left to you desolate." He refers to the Temple, and He means, not that it has been laid waste by a desolating foe, but that the glory of Jahveh has left it: the Great Dweller has deserted it! They have rejected Jesus, the Christ sent them by their God, and as He

109 leaves the House for the last time, the glorious presence of Jahveh is withdrawn. He will dwell there no more.

In His last words Jesus tells them that they shall see Him no more, until, at His appearing (see Ss. 111-121), they shall at last greet Him as the Christ, in the well-known Messianic salutation used in S. 96, 3.

110 **to shew Him the buildings of the temple:** the words, "Your House is left to you desolate," had stirred the deepest feelings in the disciples; for to every Jew the Temple was the greatest thing on earth. But they could not understand them. Where was the desolation? never had the Temple been so splendid as it then was. So without directly challenging their Master's words, they called His attention to the greatness and beauty of the Temple buildings. And the result was a prophecy that the whole gorgeous edifice would be utterly destroyed.

111 **Tell us, when shall these things be?**—In Ss. 102, 108, 7, and 110 we have prophecies of terrible calamities coming upon Jerusalem, and in S. 79, 3 we are told that Jesus will return in glory as the Judge of men. Here then the disciples come to Him, as He sits upon the Mount of Olives, in full view of the city and the Temple, and ask Him two distinct questions:—

(1) When are the terrible calamities He has foretold to take place?

(2) What is to be the sign whereby His disciples will know that He is about to appear in glory, and that the end of the world is near?

The answer of Jesus is of considerable length, covering Sections 111 to 121. Three things are noticeable in the reply:—

(a) He is anxious that His followers should escape from Jerusalem before the catastrophe.

(b) He declares that He is absolutely ignorant of the time of His Appearing.

(c) The whole stress is laid on this point that, as the time of the Appearing is quite unknown, there must be no slack time of waiting for a sign: they must be perpetually ready to receive Him, as He may come at any moment. There must be no calculation of time, in order that goodness may be uncalculating.

112 **shall be preached in the whole world** Ss. 123 and 144.

113 **the abomination of desolation.....standing in the holy place:** Jesus gives no hint what the fulfilment of this will be. His hearers would understand the words, "Abomination of Desolation," to point to some desecrating and desolating power; while any spot within the Temple enclosure, or in the holy city Jerusalem, or any part of the sacred soil of Palestine, would answer to the phrase, "holy place."

The Christians of Jerusalem saw the fulfilment of this prophecy in the Roman army closing round Jerusalem in the great war of

- 113 A.D. 66 to 70; and so they fled to Pella on the east of the Jordan before the city was invested: p. 15.
- Daniel**: p. 3.
- in the winter**: bad weather and swollen streams might hinder flight.
- on a Sabbath**: some might have scruples against walking so far on the Sabbath.
- for the elect's sake**: for the sake of the chosen ones, those chosen because of their faithfulness to Jesus.
- 114, 1 **whosoever the carcass is**: as vultures appear wherever a carcass falls, so the judicial work of the Christ will be exercised wherever there are evil men.
- 2 **the Son of man coming**: S. 130, 2.
- 116 **Noah....the flood**: Gen. vi to ix.
- one is taken, and one is left**: one is received by the Son of Man into His company, the other left behind. Shall I be taken or left?
- 117 From this point onward the whole address bears on one point, *the way Christians ought to live*, in view of the fact that their Lord in heaven may return any moment.
- 118 This parable is meant to warn the Christian leader to be utterly faithful, as at any time Christ may appear to honour, or to punish, him.
- 120 **talent**: a large sum of money. The exact amount does not matter.
- maketh a reckoning**: S. 86, 2.
- Jesus is the Master; we are the servants; the talents are our capacities for service; each of us has received at least one; and we are responsible for the use of it. What answer shall I give, when God asks me at His judgment-seat how I have used it?
- It does not matter whether a man receives one or ten talents. He is judged with reference to the use he makes of them. Dead equality of opportunity and capacity among men is not necessary, in order that justice may be done. We are judged by God according to our opportunities.
- 121 Jesus here tells us how we will judge at His return.
- Note first that Jesus calls Himself *the Son of Man*, and declares that all the nations will be gathered before His judgment-seat. As the Son of Man, He judges all men. Cf. S. 27, n. Even those who did not know Him or recognize Him are judged by Him in accordance with the way in which they have acted.

121

Secondly, He speaks of "these my brethren, even these least." As the Son of Man, He considers the humblest men His brethren.

Thirdly, He speaks of every act, whether kind or cruel, that is done to any man as done to Himself: the Son of Man feels all that every man feels, every thrill of joy, every torturing pain. He is the throbbing heart of humanity. See S. 27, n.

Fourthly, each man is judged by the way in which he has responded to human suffering and need: he is saved by humanity, condemned by inhumanity.

Here too, as in S. 21, 3, Jesus declares that He "knows" every man who has lived a life of righteousness.

122

the passover: the Passover was the greatest of the three annual Feasts of the Jews. It commemorated their deliverance from the bondage of Egypt: p. 10. The rites of the Feast were meant to keep the great facts of that national deliverance fresh in the memory of the people. The Festival occurred about the beginning of April and lasted eight days, but the interest centred in **THE PASSOVER MEAL**, which was eaten on the evening of the first day of the Feast. Each family provided itself with a male lamb. This was killed in the Temple, carried home, roasted, and then eaten within the house by the members of the family. Fruit sauce with bitter herbs in it, bread and wine were also partaken of. The head of the household presided over this family feast; and it was his duty to explain the various points of the ritual and to connect them with the story of the deliverance from Egypt. Appropriate thanksgivings were uttered during the meal, and several Psalms were sung, usually Psalms 113—118. During the eight days of the Feast only unleavened bread might be kept in any Jewish house. Hence the Feast was often called 'the Feast of Unleavened Bread': S. 125.

the Son of man is delivered up: the present tense is here used for the future to express certainty.

the chief priests, and the elders of the people: i.e., the Sanhedrin: p. 17.

lest a tumult arise: thousands of Jews from every part of Palestine, and from most countries within the Roman Empire, went to Jerusalem to keep the Passover. The city was thus very full during the Feast; there was much religious excitement; and consequently there was far more likelihood of disturbances arising then than at other times: this explains the desire of the Priests not to have Jesus arrested then. The Roman Governor always came up from Caesarea at Passover time and brought soldiers with him to keep the peace.

123

This narrative is an example of the extraordinary devotion shown by many women to Jesus. His prophecy about His approaching death had probably reached the quick ears of this woman,

123 her womanly intuition divining the danger as yet unseen by the Twelve, and the sense of coming loss made her heart overflow.

It is possible that she was merely following the common custom of anointing the head of a guest as a token of deep respect, when with lavish liberality she poured out the fragrant ointment. On the other hand, an alabaster of precious balsam was frequently given as a present to a king; then Jesus had been publicly speaking and acting as the Messiah, i.e., the Anointed One; so that it is quite possible that the woman meant to express her own acceptance of Him as the Christ.

Which of us does not feel that Jesus was right in His vindication of the woman? Her uncalculating love had inspired her well! Compare Wordsworth's lines:—

“Give all thou canst: high heaven rejects the lore
Of nicely calculated less or more.”

But He does not merely defend the action: He gives it an exquisite interpretation also, suggesting that her kindly woman's hands have begun to prepare His body for the grave. His mind was full of His approaching death and He wished to turn the thoughts of His friends to it also.

How well He knew that the Good News would be told all round the world! He had the serenest anticipations of future triumph at the very moment when His apparent failure seemed completed. Here the idea, which is set prominently forward in Sa. 61, 62, 112, occurs in quite an incidental way. And to-day there is scarcely a tribe on the face of the earth that may not read the story of this woman's love in their own language! The British and Foreign Bible Society alone publishes the Gospels in 400 languages.

125 the first day of unleavened bread: S. 122, note on the Passover.

My time: i.e., the time of His death.

126, 1 the dish: the bowl containing the fruit sauce and bitter herbs.

as it is written of him: this refers to prophecies in the Scriptures to the effect that the Messiah should die a violent death, e.g., the prophecy about the Servant of Jahveh in Isaiah lii, 13—liii, 12.

Rabbi: p. 6.

2 Jesus took a loaf of the passover bread, gave thanks to God for it, and then, breaking it in pieces, gave it to His disciples, saying: “Eat; this is my body.” He then took a cup of wine, and having given thanks for it, gave it to them, saying, “Drink: this is my blood.” What did He mean?

Throughout the three years of their companionship with Jesus the disciples have depended on Him completely for religious guidance and help. He is now to be taken away from them; and there is thus the gravest danger that their spiritual life will utterly

126, 2 fail. In this wonderful scene Jesus makes provision for them; and not for them only, but for all other Christians; for we have all to live without the visible presence of our Lord. He teaches them how to obtain from Him, though not visibly present with them, richer spiritual help than they have ever received before.

By the eating of the bread, which stands for the body of our crucified Master, we are taught that *we must feed on Christ*, that our spiritual life depends upon our receiving constant spiritual nourishment from Him, as our bodies depend on food. He is the mighty living Saviour, infinite in spiritual force and sustenance; and our spiritual health and strength can be maintained, only if we are so united with Him that His life and strength flow into us. He is literally, actually, in supremest reality, the food of our souls.

By the drinking of the wine, which stands for the blood of Jesus, crucified for human sin, we are taught that *we must drink Christ*, i.e., that our souls must be joined with the living Christ, in order that we may appropriate the forgiveness He died to secure, and in order that we may drink in from Him that hatred of sin, and that love of men which led Him to the cross. In spiritual union with the now living Jesus we drink in the spirit of the dying Jesus.

my blood of the covenant: shortly after the first Passover God made a Covenant with Israel, which was ratified with the blood of sacrificed animals: p. 10. Jesus is about to die, and He here tells us that His death is a sacrifice whereby the New Covenant between God and the whole human family is ratified.

which is shed for many unto remission of sins: under the new Covenant every man who repents receives forgiveness of sins; and the death of Jesus was needed to establish the Covenant. He gave His life, that God might forgive us.

I will not drink: this is the last Passover Jesus will have with His disciples on earth. He will hereafter meet with them at the heavenly feast, where the food and the drink shall be heavenly, not earthly. Cf. what St. Paul says, "The Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Spirit." Rom. xiv, 17.

127 **I will smite, etc.:** i.e., I, God, will smite the shepherd, the Messiah, and the sheep of the flock, His disciples, shall be scattered.

128 How was it that the near approach of death threw Jesús into such an agony of distress? The loftiness of His character makes it impossible to believe that it was fear of death, or the thought of the pain and shame of crucifixion, that so agitated Him: men of very ordinary character have met these without a struggle. What was it then in His death that caused Him this unexampled distress and depression?

128

One thing only will explain it. If in dying He gave His life a ransom for many (S. 94, 2); if His blood was shed for many unto remission of sins (S. 126, 2); if on the cross He bore the sins of the world; then such a burden might well crush His spirit to the earth in inexpressible anguish.

But Jesus had known that His death was coming for months: how was He so overwhelmed by its near approach? and how could He ask His Father to relieve Him from it? It had been little more than an idea before, a distant event, conceived, but not realized: now the full horror of the reality flooded His being, and almost made His heart stop. He had yielded fully to God's will in the matter, but when the hour of darkness came, the human heart started back in horror. In this solemn scene we see Jesus coming to His Father, to realize once more His will, and to school His own heart to willing acquiescence therein. Nowhere does the reality of His humanity appear more distinctly.

Sleep on now: He had conquered. Therefore He came to the disciples, and gave them permission to sleep; He no longer needed their sympathy and support. But just then the lights carried by the crowd with Judas became visible; and Jesus summoned them to go with Him to meet the traitor.

130, 1 the officers: i.e., the police.

2 the whole council: i.e., the Sanhedrin: p. 17.

the temple of God: the word used refers only to the central building, the Sanctuary: p. 4.

I am able to destroy: in John ii, 19, we are told that Jesus declared that, if the Jews destroyed the Sanctuary, He would raise it up in three days: the witnesses twisted this prophecy into a threat against the Sanctuary.

The most important point for us to notice is that this charge would be likely to rouse great anger amongst the people against Jesus; for they clung to the Temple with intense feeling.

I adjure thee: to such a solemn question Jesus could not be silent. So He speaks out clearly, "I am." He then adds the extraordinary declaration, *that henceforward they shall see Him sitting at God's right hand, and coming on the clouds of heaven.* These words do not point to anything visible with the eyes: they mean, "You despise Me as lowly and worthless, and think it absurd that I should claim to be the Christ; you are about to get Me crucified, and you will imagine you have made an end of Me; but you will soon discover your mistake; you will find that I am alive, and ruling in heaven, and that I am rising to mighty spiritual power on earth." Cf. S. 79, 8.

rent his garments: this was a Jewish custom, and expressed either great sorrow, or, as here, great indignation and horror. This

130, 2 act on the part of the High Priest is the clearest possible proof that Jesus claimed to be divine.

he hath spoken blasphemy: i.e., in declaring that He will be exalted to God's right hand.

he is worthy of death: the Jewish law ran, *And he that blasphemeth the name of Jahveh shall surely be put to death.* Lev. xxiv, 16. Note that they do not formally condemn Him; they merely express their opinion; they must next persuade the Roman Governor to execute Him. See the note on *the Sanhedrin*, p. 17.

3 **prophecy unto us, thou Christ:** they struck Him from behind, or one covered His eyes, while another struck Him; and they then demanded that He should say who had done it, on the ground that, as the Christ, He must have superhuman knowledge.

131 **the Galilean:** He is called a Galilean, because Nazareth is in Galilee.

the Nazarene: S. 5, n.

thy speech bewrayeth thee: i.e., thy speech proves thee to be a Galilean. There were several easily distinguishable differences between the speech of Judæa and the speech of Galilee.

132 **Pilate:** his full name was Pontius Pilatus. See Tacitus, *Annales*, 15, 44; and cf. p. 17.

133 **in that I betrayed innocent blood:** i.e., in betraying an innocent man to death.

see thou to it: you must bear the responsibility yourself.

the treasury: blood money, being unclean, could not be put into the Temple treasury.

bought. . . . the potter's field, to bury strangers in: there was no provision for the burial of Jews who came from other lands to Jerusalem to worship and died there. The priests bought a piece of land which was known as "the potter's field."

The field of blood: because bought with blood money.

134, 1 **the King of the Jews:** Jesus declared before the Sanhedrin that He was the Christ, and that they should soon see His heavenly glory; whereupon they said He was liable to death for *blasphemy against God*. But it is clear that when they went to Pilate, they said He ought to be put to death as *a rebel against Rome*. How did they manage to trump up such a charge? In this way: Jesus claims to be the Christ, i.e., the King of the Jews; therefore He is a rebel against the Emperor. They construe His

134, 1 claim to heavenly power into a charge of sedition against Tiberius Caesar!

2 the governor was wont to release: the Passover was a festival in celebration of a great deliverance: what more natural than that the Roman Governor, to please a turbulent people, should arrange to set one political prisoner free every year at Passover time?

for envy they had delivered him up: it was jealousy that led the Chief Priests to arrest Jesus and hand Him over to Pilate.

3 took water, and washed his hands: to wash the hands meant, "My hands are not stained in the matter; I will not be responsible for it." Pilate condescended to use this Jewish custom in order to make the Jewish crowd understand him thoroughly. But this attempt to disclaim responsibility for the death of Jesus is absurd: the power of life and death was in his hands, and his hands alone.

His blood be on us, and on our children: what a horrible cry, and how tragic was its fulfilment! These children had barely reached the age of forty, when the doom of Jerusalem came, and multitudes of her citizens were crucified on the hills around the city. See p. 16.

135 the soldiers of the governor: the cohort of Roman soldiers which always accompanied the Governor to Jerusalem at Passover time: S. 122, note on *lest a tumult arise*.

palace: lit. *Praetorium*, a Latin word, meaning originally a general's tent, but standing here for the Governor's residence. In this residence there would be a hall used as a common meeting-place by the soldiers. They would take Jesus in there. The trial and the scourging took place in the open air in front of the Praetorium.

band: lit. *cohort*, a tenth part of a legion, in full strength about 600 men.

mocked him: they had heard Him condemned to death on the ground that He claimed to be the King of the Jews, and they mocked Him because He was so unlike their ideal of a king.

136 as they came out: like many other ancient nations, the Jews would not allow a man to be executed within the walls of a city.

that he might bear his cross: the Roman custom was to compel the man to carry his own cross. So Jesus carried the cross for Himself until they reached the gate of the city, when His strength failed Him; and they compelled this man, whom they met there, and who doubtless showed some sympathy with Jesus,

- 136 to carry it instead of Him. Who would not wish to have had this honour? Yet what Jesus bids us do to-day is precisely to carry a cross; and few of us are willing: S. 79, 2.

wine mingled with gall: a drink given to condemned men before crucifixion, to deaden the sense of pain. Jesus preferred to suffer with undimmed consciousness.

This is Jesus, etc.: Pilate, driven by the Jewish leaders to condemn Jesus against his better judgment, takes a mean revenge on them, wounding their national pride by putting this title on the cross, instead of some phrase such as "Jesus the Jewish Pretender."

- 137 **Thou that destroyest:** S. 130, 2.

He saved others; himself he cannot save: i.e., He saved others from sickness and death, but He cannot save Himself from the cross.

Satan urged Jesus in the first temptation (S. 8, 1) to use His miraculous power for Himself, but He refused. Right through His public life He used it only for others, only to help men and women in their needs. So now He could have used that power to descend from the cross; but He did not, because He wished to save mankind. Thus, these words were true, but not in the sense in which His enemies meant them: He could not save Himself, because it was not the highest, holiest thing to do, because it was His will to suffer all things, in order to save others.

He is the King of Israel: i.e., He claims to be the Messiah: p. 9.

- 138, 1 **the sixth hour.....the ninth hour:** i.e., noon....3 P.M. See S. 92 n.

Eli, Eli, lama sabachthani?—these words are here given as Jesus uttered them, in His own vernacular, Aramaic: p. 5.

But how are we to explain the fact behind these words? The close and unbroken communion which Jesus enjoyed with His Father is the most outstanding fact in His life. He had lived a perfect life; He was dying a self-sacrificing death: how could His Father allow Him to endure this agonizing sense of loneliness and desertion at the very crisis of His fate?

Like the Agony in Gethsemane (S. 128), this can only be understood, if we believe what Jesus said, that *He was dying to secure forgiveness of sins for men*. If, in some very real sense, the sin of men was lying on Him, then it need not seem so strange to us that even such a cry as this should rise from His spotless soul. The tempest of pain was so fierce that it broke His heart; for almost immediately after uttering these words He died, before crucifixion had had time to do its work.

138, 1 How did the death of Jesus purchase forgiveness for men? How could it be a ransom to set men free?

Jesus has set up before men, in His teaching and in His own character, by far the highest standard of conduct that has ever been placed before mankind. Every open soul recognizes immediately its truth and its supremacy. There can be no question that He has revealed to us the will of God with regard to our behaviour.

Again, no man can come under the influence of Jesus without becoming most vividly conscious of his own sin. The teaching and the example of Jesus, and above all His cross, reveal the wickedness of our hearts to us; and we feel guilty and without excuse. We know that we have disobeyed God, and that He knows how evil we are. We stand self-condemned in His presence. There is no other religious leader who does this as Jesus does. Each has some amount of moral influence over us; but they are but stars which become invisible as soon as we enter the presence of Jesus. He has become to modern men a second Conscience from whose scrutiny and judgment they cannot escape.

This matter of our personal responsibility to God and the moral quality of our life is by far the largest of man's religious interests. Such problems as the real nature of the universe, or the relation of the soul to the body, or the right mode of worship, are deeply interesting and cannot be pushed out of the human mind; but in comparison with the problem of *the moral and spiritual regeneration of mankind* they are of very little practical moment. Jesus seized the central problem of man's religious life; and He lived and died with the single and supreme object of setting forth the solution of it in His own person. He is the Light of the world as well as the Conscience of the human race.

Now let us pass to another phase of experience. Here is a man who by Jesus has been brought to recognize that his own heart is full of evil and his life inexcusably wicked, and has in consequence been filled with immeasurable shame and self-condemnation. When that man takes Jesus at His word and believes that He died on the cross to secure forgiveness for sinners, he at once passes from an overwhelming sense of guilt and shame in God's presence to glad confidence and peace, and begins to live a new life, steadily building up a character modelled on Jesus Himself. The new sense of freedom from guilt and the new holy life are as real as the old consciousness of sin and the old evil life. Through the crucified Jesus the regeneration of mankind actually takes place. Through His cross men are led to change, not their philosophy nor their politics, but their lives. That which is the greatest need of our race is actually accomplished through the cross of Christ.

Jesus Himself declared that He was dying to secure our forgiveness. Is not that the only possible explanation of the facts? The Jewish prophet who foresaw His sufferings so clearly best expresses what took place on the cross:—

138, 1 "He was despised, and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Isaiah, liii, 3-6.

But why should the Son of God have to die, that I may be forgiven? Cannot God forgive me, as I forgive my brother?—God's heart is full of forgiveness: He is much more anxious to forgive than we are to ask forgiveness. He wishes to forgive us, that we may thereafter live the righteous life. But God is God and not man: He is the holy One, who knows all the havoc that sin works among men; while men are dull, dark, narrow, sensual, eager to enjoy the pleasures of sin, blind to the destruction which it works in soul and body. If God forgave man, without doing anything to compel man to realize the sinfulness of sin and the immeasurable curse it is to the human race, the result would simply be that man would continue in sin. God *cannot* forgive us in that way. He can only forgive us, if at the same moment we are brought to such a pitch of detestation of sin, that we shall henceforth live the holy life revealed in Jesus. God gave up His Son to death on the cross, to exhibit there at the same moment His implacable hatred of sin and His unquenchable love for the sinner. You cannot receive forgiveness through Jesus without having these things burnt into your soul; for the sinner passes through the cross to forgiveness. Thus the cross of Jesus enables the loving Father to forgive His foolish, erring, ignorant children. For the cross is a lesson vivid enough for all men to read, teaching us that sin is such an enemy to the human race that God's own beloved Son had to hang there, that the enemy might be destroyed.

This man calleth Elijah: they had not caught His words accurately. For Elijah, see p. 12.

gave him to drink: thirst was one of the chief agonies of crucifixion.

- 2 **the veil of the temple:** i.e., the curtain which hung between the Holy Place and the Holy of Holies in the Sanctuary: see p. 5. The High Priest alone ever entered the Holy of Holies, and that only once a year; for to go in there symbolized to the Jews the entrance into the immediate presence of God.

The veil is now torn in two from the top downwards, because the Old Covenant has come to an end and the New Covenant has been formed. Henceforward every man can through Christ enter into the immediate presence of God himself. Heb. 9, 1-10.

- 3 **Magdalene:** i.e., belonging to Magdala on the Sea of Galilee.

138, 8 the sons of Zebedee: S. 10.

139 **hewn out in the rock:** the Jews buried thier dead in caves or rock-cut tombs: S. 29, and note.

141 **he is risen, even as he said:** see Ss. 79, 1; 82; 93; 127.

At the outset, when Jesus was baptized, the Spirit descended visibly upon Him, and a voice from heaven proclaimed Him the beloved Son. At the end, by raising Him from the dead, God ratifies all His teaching, and seals His life of labour and His self-sacrificing death.

But, can the modern man believe that Jesus of Nazareth rose from the dead? Is not this one of the many myths woven round the origins of the great religions?

To the man of frank open mind this at first sight seems possible. Modern investigation has acquainted us with many marvels which have been piously accepted by thousands of faithful souls, though unsupported by any trustworthy evidence. The story of the resurrection of Jesus is a much more serious case than most, yet it seems to be parallel with them. The scientific attitude would seem to be to acknowledge that it, too, is a myth, very beautiful but altogether unhistorical. Reflection, however, soon shows that the Resurrection of Jesus cannot be classed with the myths that form a halo round the heads of other great men any more than His miracles of healing can be classed with the marvels attributed to saints all over the world.

(a) *It did not grow like a myth.*—The great myths have grown slowly and insensibly, as a result of the immeasurable reverence in which the men, whose memory they adorn, were held; they are a slowly-formed secondary product, springing from the activity of the religious body formed by the great man's influence. For example, after Buddha died the Buddhist community went on increasing in numbers and in reverence for their leader; and in the course of the centuries the wonderful stories that are told about his life, such as, his coming to his mother in the form of an elephant, the presence of the gods at his birth, his superhuman size, his frequent journeys to heaven, etc., gradually took form.

But in the case of the Resurrection the order is absolutely the reverse. It was not the Christian community that created the belief in the Resurrection: it was the belief in the Resurrection that created the Christian Church. If Jesus had not risen from the dead, there could have been no Christian Church; for no Jew could have joined a community worshipping a dead Messiah. There is abundance of evidence to prove that this was the order of events. The foundation beliefs of the Christian Church are the death of Jesus on the cross for our sins, His resurrection from the dead, and His ascension to the right hand of God.

(b) *There is very strong historical evidence for the Resurrection.*—People used to say that the Apostles were deceivers, that

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they stole the body of Jesus, hid it, and then proclaimed that He had risen from the dead. No one holds that to-day. It is universally acknowledged that they were absolutely convinced of the truth of the Resurrection which they preached. It is also clear that the tomb where Jesus had been laid was empty: where had the body gone? No scholar has ever yet constructed a theory that will explain the facts of the case on the supposition that Jesus did not rise. The facts are so stubborn that no explanation except that given by the Apostles will explain them.

(c) *The Resurrection is a moral truth, not an empty marvel.*—The wonderful stories told about Buddha, Mahommed and other religious leaders are mere marvels of no real value to any human soul. As the miracles of Jesus were each an act of loving mercy, and as they have created modern philanthropy, so His Resurrection is a fountain of moral and spiritual truth to mankind.

It brings to us the certainty of the reality of the spiritual world. As Jesus rose from the dead, we shall rise. Man is not a mere body: he is a spiritual being, able to conquer death, made by God for Himself and for eternal life.

As man is a spiritual being, created to conquer death, the moral life is an eternal reality, not a passing human imagination to be jeered into oblivion.

Jesus who died for us on the cross is now our Lord in heaven. His sacrifice for our sins is complete; and He now is the source of all spiritual power and progress.

(d) *The Resurrection fits the life and character of Jesus.*—Jesus has made the supreme revelation of God to man; His life is the one perfect human life ever lived on our planet, not only faultlessly symmetrical and beautiful both morally and religiously, but filled with blessing for those around Him and for all men; and He gave Himself up to death for man on the cross, thus accomplishing the sacrifice that atones for the sin of the world. The Resurrection is the natural close to such a series of supreme events.

Thus the Christian does not believe that Jesus rose from the dead merely because of the historical evidence, strong though that is. The event is so unlike that which happens in the ordinary course of life that more than ordinary evidence is needed to make it credible. It is the life and death of Jesus Himself that first incline us to believe the declaration of His friends, that He rose from the dead; and we are brought to complete conviction with regard to it by the flood of light which it sheds on man's life and its problems. It is an opening of the windows of heaven, a divine illumination and completion of the Good News proclaimed by Jesus.

We do not believe that Jesus rose from the dead in the same way that we believe the facts of science. We hold the declarations of science to be true, because there is evidence that completely satisfies our intellect. The evidence that convinces us that

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Jesus rose from the dead is of the same kind as that which convinces us that it is wrong to steal, and that it is right to love our neighbour. There is no overwhelming intellectual evidence to compel us to conclude that the moral law is true. If we were to trust altogether to the laws of matter, we might naturally conclude that it is quite legitimate for a man to steal, to kill, and to commit adultery: it is moral evidence that convinces us that these actions are wrong. Similarly, if we were to think merely of the laws of matter, we should say that it is impossible for a man to rise from the dead; but, in the case of Jesus, when we bring in the moral evidence, His Resurrection becomes altogether credible. To believe in the Resurrection of Jesus is an act of faith of the purest, noblest and most fruitful type. From this faith has sprung the unconquerable moral and spiritual energy of the Christian Church.

The Apostle Paul, one of the earliest witnesses and believers, writes this:—

“Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit incorruption. For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? The sting of death is sin; and the power of sin is the law: but thanks be to God, which giveth us the victory through our Lord Jesus Christ.” 1 Cor. xv, 50, 53-57.

Since Jesus rose from the dead on the first day of the week, that day has become the Christian day of rest, instead of the seventh day, which was the Jewish Sabbath. See p. 3.

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All authority, etc.: cf. S. 50, 2.

baptizing: at the beginning of the book stands the example of Jesus in the matter of baptism (S. 7); here, at the end, stands His precept on the same subject: can there be any question as to what a man who accepts Jesus as his Teacher will do?

But some one will object: “Baptism is but an external observance, a rite, which will not better my spiritual condition: if my heart is right with God, what good will baptism do? What can be the value of an external rite in pure spiritual religion?”

The teaching of Jesus from beginning to end is a continuous answer to this objection. His conception of religion is that of a life reaching from a man's innermost being to every extremity of his personality and activity. A man's religion is hypocrisy, unless it spring from a pure true heart (Ss. 16 and 108); but it is also hypocrisy, if it do not issue in a frank open life, which, on the one hand, is filled full of loving acts of humanity (S. 121), and of high and fervent endeavour to do the whole will of God (S. 15),

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and, on the other, tells out to all the world the source of its power and inspiration (Ss. 14, 41), in spite of the fierce persecution which constantly results from such faithfulness (Ss. 13, 8; 40-43; 79, 2).

To confess Jesus publicly as the Saviour by baptism (S. 41, 5) and thereby to identify oneself with His church (S. 78, 1) is simply the initial act in this frank and open life of fearless loyalty to Christ.

of the Father and of the Son and of the Holy Ghost: the primal truth, that God is one, is the fundamental message of the Bible, sounded forth from beginning to end; but the coming of the Son of God to earth with His revelation of His Father, and the presence of the Holy Spirit in the lives of faithful Christians, have enabled us to realize that God is no blank, barren unity, but a profound and complex being, living the deep, mysterious, social life of Father, Son and Spirit; so that within the Godhead there is self-conscious thought, and active will, and the intercourse of love. Cf. S. 50, 2, n.

I am with you: i.e., in the presence of the Holy Spirit, Jesus could not have been with us all, if He had continued to live on the earth; for He could have been only in one place at any one time. His departure enabled Him to come in mighty spiritual power to all His followers: S. 126, 2, n. Our Saviour is a living Saviour, ever active, ever present with us, working in us and through us for the salvation of men.

MAP OF PALESTINE



GEOGRAPHICAL INDEX

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